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The Work and Calling of Evangelists

The Work of the Evangelical Order

The Order of Evangelists as it exists in our church today is unique. I know of no other church organization which has such well recognized and organized group of men devoting their time to a highly specialized line of spiritual endeavor. To function fully as a member of this order requires not only years of training and unreserved consecration to the work of the church, but necessitates an exemplary life that will enable one to draw close to the divine source of inspiration.

To have the task of reviving the Saints, cheering the downcast, encouraging the disheartened, directing the zealous, curbing the overly enthusiastic, and lending wisdom to those whose zeal exceeds their judgment, requires a finesse of ministration that nothing but contact with the divine will enable us to produce.

The men of the order as it exists today are a consecrated, devoted group of men, anxious to discharge every function that pertains to their office, and to this task they have brought their best devotion and application in the way of study.

We have asked Brother Elbert, the Presiding Patriarch, to present in this number of the *Journal* an analysis of the work of the order which will be helpful not alone to the members of the order themselves but to all members of the priesthood who are interested in this line of ministerial work—and all members of the priesthood should be interested in it, because the work of the order supplements the activities of all other arms of the ministry of the church.

The mandates of the Master that this group of men shall keep themselves free from embroilment in local difficulties is wise, and these men are to be congratulated that they are thus under divine restraint to keep themselves free from the entanglements of controversy. I find myself strongly wishing and hoping that there shall come as a part of the endowment of the ministry a disposition on the part of all members of the priesthood to avoid the bitterness of controversy and the deleterious effects of quarrels. No group of men on earth should be freer from such quarrels and bickerings than the priesthood of this church, and it can be brought about only by a constant refinement

of fraternity that exists among us. The time is here when contention among the men of the priesthood must cease. Our priesthood gatherings and priesthood meetings should be occasions of the happiest, unmarred by bitterness of any kind or wrangling that will leave a bad taste in one's mouth. The real fraternity which should be in our midst should promote a disposition on the part of every member of the priesthood to love, cherish, and protect every other member of the priesthood, to protect his character and reputation against reproach and ugly rumor, and above all, to be free from in any way starting or promoting rumor that might be harmful or deleterious to the reputation or character of a fellow minister.

May the spirit of unity and peace be among the members of the priesthood and may the Order of Evangelists, whose chief duty it is to promote this fraternity and peace, be richly endowed from on high to carry on their work to a high level.

FREDERICK M. SMITH.

Calling and Duties of Evangelists and Patriarchs

From the Scriptures

"And he gave some, apostles; and some, prophets; and some, *evangelists*; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Ephesians 4: 11-13.

"Do the work of an *evangelist*, make full proof of thy ministry."—2 Timothy 4: 5.

"It is the duty of the twelve, in all large branches of the church, to ordain *evangelical ministers*, as they shall be designated unto them by revelation."—*Doctrine and Covenants* 104: 17.

"It is the will of God that they [the twelve] do this; yea, verily, thus saith the Spirit, If they will now enter upon this work, leaving the burden of care in organized districts, or

conferences to the standing ministry, under the presidency of the church; observing the law already given to ordain and set high priests or elders to preside in large branches and in districts, *and also evangelical ministers*, then will those officers set in the church be useful and he who gave the law be honored; the differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.”—*Doctrine and Covenants* 122: 8.

“The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort, to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to *comfort* the saints; to be a father to the church; to give *counsel* and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.

“He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district. These are the privileges which attach to the office of patriarch and evangelical minister.

“The presiding patriarch is to be considered the first, and when patriarchs meet in council, is to preside. Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorums.

“Other evangelical ministers beside the presiding patriarch have similar duties in the districts where they are appointed. Revelations have been given, as my people know,

that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer.”—*Doctrine and Covenants* 125: 3-6.

“And again, verily I say unto you, Let my servant William be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, for ever and ever.”—*Doctrine and Covenants* 107: 29.

“To maintain the working condition of the order of evangelists, let Elbert A. Smith be released from further responsibility as counselor of the president of the church, to take up the work of presiding over the order of evangelists. And let the church be admonished that the functioning and work of this order is of great importance in the work of perfecting the Saints, and the appointing authorities be reminded that the members of the order so far as possible are to be relieved of administrative work and keep themselves in condition for better functioning as evangelists whose task is *to build up faith in the gospel and the church and its work*. And let those whose duty it is to select from the members of the priesthood those for setting apart as evangelists be admonished that the work of this class of ministers requires vigor, deep faith, and unreserved conse-

cration, and men should be selected accordingly."—Revelation given through President F. M. Smith to the Conference of 1938.

PRESIDENCY, TWELVE, AND PRESIDING BISHOPRIC ON PREROGATIVES AND DUTIES OF MEMBERS OF THE ORDER OF EVANGELISTS

The duties of the patriarch or evangelical ministers are defined as follows:

1. To hold revival meetings in connection with branch and district officers, not subject to the ministerial control of the minister in charge except he shall transcend his bounds, teach false doctrine or be found in transgression.
2. He is not to meddle in branch or district affairs.
3. He is not to be put in charge of branch or district.
4. The Presiding Patriarch is to be considered the first, and when patriarchs meet in council he is to preside.
5. The Presiding Patriarch may meet with other quorums, but not to have voice or vote except by courtesy.

From the foregoing tabulation of the law we find that the patriarch is not under the jurisdiction of the minister in charge, or local officer of branch or district, he must therefore come directly under the Presidency of the church.

The quotation in section 125: 5, *Doctrine and Covenants*, which reads: "The Presiding Patriarch is to be considered the first, and when patriarchs meet in council is to preside;" should not be interpreted to mean that this order is autonomous, subject only to the supervision of the Presiding Patriarch. But rather in the light of other bodies of church ministers such as the presidents of the twelve, seventies, high priests, etc., the presiding functions being limited to the quorum meetings and not extending to the independent direction of the member's work and duties as associate ministers of the church.

In section 107: 29, *Doctrine and Covenants* it is clearly stated that the Presiding Patriarch is to be a prophet, seer and revelator to the church, and is to act in concert with the president of the church, and to receive counsel from him.

This is the same relationship which exists between the First Presidency and the Quorum of Twelve as seen in section 105: 12, *Doctrine and Covenants*.

Inasmuch as the Presidency is responsible for the direction of the affairs of the whole church, it is obviously proper that all departments of the church ministry should

work in harmony with and under supervision of the presiding authority of the whole.

All patriarchs have the same duties and as nearly as possible should be localized in their work either in branch or district, being constitutionally local officers.

FREDERICK M. SMITH.

(Adopted May 1, 1917, by a joint council of the Presidency, Twelve, and Presiding Bishops.)

STATUS OF SUPERANNUATED EVANGELISTS

Aged ministers, who by long and faithful services are entitled to our special consideration, are placed on the list of superannuated ministers and labor as their strength and circumstances permit, in harmony with local authorities in the vicinity of their residences and under direction of the minister in charge. Where any superannuated minister desires to labor in another field he should secure the consent of the First Presidency and the minister in charge of the field concerned. Such ministers receive the same consideration as general appointees in the field, if their circumstances so require, and they report their labors and financial condition as do other ministers (1905).

Appointments to the list of superannuated ministers are made by the Presidency, Twelve and Presiding Bishopric in joint session, and published with other appointments (1916).—General Conference resolutions quoted from *Priesthood Journal*, April, 1938.

History of the Presiding Patriarchs

By S. A. Burgess, Church Historian

The first Presiding Patriarch in the church was Joseph Smith, Sr. There has been some confusion as to when his ordination took place. But we are inclined upon the whole to give preference to statement of his son, Joseph Smith, Jr., at the time of the death of his father, that his father was ordained December 18, 1833. According to this statement and also other data, it is clear that he became a member of the First High Council at Kirtland the seventeenth of February, 1834. At that time he conferred upon Joseph Smith, Jr., and Samuel H. Smith, a father's blessing. We know at the same time that John Johnson bestowed a father's blessing upon his son. We do not find any further statement in the matter until the meeting at Kirtland Temple on January 21, 1836, when it appears that he had

hands laid upon him (some call it an ordination) and that he blessed a number at that time.

We may note, however, that all of the members present laid hands upon and blessed one another. It is an element that makes for peace, when the hands are laid upon the heads of a brother and we ask the Lord's blessing upon him. In 1836, Joseph Smith, Sr., traveled rather extensively with his brother, John Smith, some twenty-four hundred miles in Ohio, New York, Pennsylvania, Vermont and New Hampshire, bestowing patriarchal blessings upon several hundred people, blessing and baptizing many. How many patriarchal blessings he bestowed in all, we do not know. He was referred to at one time as one of the presidents of the church. Fleeing from Governor Bogg's exterminating order, he took sick and as a result, consumption followed, of which he died the fourteenth of September, 1840, when a little over sixty-nine years of age. It appears that he was a man of good proportion, some six feet, two inches high, and weighing about two hundred pounds. He took an interest in athletics. He had a benevolent disposition and offered his home always to those in need.

His oldest living son, Hyrum Smith, had also been a member of the High Council in Kirtland in September, 1831. He was one of the eight witnesses to the *Book of Mormon* plates. On November 7, 1837, was made a member of the First Presidency. After the death of his father he was called by revelation of January 17, 1841, to be the Presiding Patriarch of the church, and William Law was chosen in his stead as a counselor. In this revelation he is referred to as a prophet, seer and revelator and also as one of the presidents of the church. He continued in that office until his assassination June 27, 1844. We have some of his patriarchal blessings but not a long record. He remained as a close associate of his brother, Joseph Smith, during his lifetime.

After his death his brother, William Smith, was chosen as Presiding Patriarch but was not long so recognized, as he did not agree with his associates of the Twelve. William Smith was the only surviving brother of Joseph Smith, Jr. He preached for some years the right of his nephew, Joseph Smith, III, to preside, then attempted at one time to form an organization at Palestine, Illinois in Lee County. This was a year before the gathering was started which resulted in a reorganization of the church, leading finally in 1860 to Joseph Smith, III, being chosen according to the ordination of his father, the revelations of God and the

choice of the people as the President of the church. William Smith then associated himself with this body and was received in 1878 on his original baptism and on the same authority was enrolled in the high priests' quorum. His age at that time prevented his doing very much work. An inaccurate historian refers to him as the patriarch of the Reorganized Church. It is true that his book of records of patriarchal blessings is in the hands of the present Presiding Patriarch, but it is not true that he became such in this organization. His period as Presiding Patriarch at Nauvoo was very short. November 13, 1893, he died at his home in Osterdock, Iowa.

In the Reorganized Church there was no Presiding Patriarch chosen until 1897, when Alexander Hale Smith was named by revelation as Presiding Patriarch of the church and also as one of the First Presidency. He occupied in both offices until 1902, when he was released from the First Presidency, but continued as the Presiding Patriarch of the church until his death at Nauvoo, August, 1909. He visited the Hawaiian Islands and Australia and there gave many blessings, as well as to the members of the church in America and Canada.

After his death a Presiding Patriarch was not chosen until the Conference of 1913, when Frederick A. Smith was designated by revelation. However, Joseph R. Lambert was acting Presiding Patriarch by appointment and president of the body in the interim and took care of the necessary work of the office. It must be remembered that all patriarchal blessings are filed in the office of the Presiding Patriarch. Separate books are kept for each evangelical officer. The complete file is thus maintained at headquarters.

Frederick A. Smith acted in foreign mission work as a priest, an elder, and a high priest. He did much work as a presiding officer in Omaha and St. Louis. In 1902 he became a member of the Quorum of Twelve and secretary of that quorum. He was released from this office when he became the Presiding Patriarch. He continued in this office until the Conference of April, 1938, or for twenty-five years. He has therefore served longer than all of his predecessors combined. Deafness was a cause leading to his honorable release from active responsibility and he has continued as President Emeritus and still travels extensively in the work of his office as an evangelist.

In addition to this, the office work has grown very much heavier because of the increase of the number of evangelical ministry in local appointments. He spent much time also

in the field and reunions and in the work of advising the Saints, in the various branches of the church. The work of evangelist calls for much more than giving a blessing. It is the work of perfecting the Saints and edifying the body of Christ and in this work he is known to be most active, in the reconciling of men to our Heavenly Father.

Elbert A. Smith, the only child of the "Sweet Singer of Israel," David Hyrum Smith, is a devoted teacher of the faith of our fathers and feels keenly the responsibility of his heritage. He served the church in many capacities up to that of elder and high priest in the Nauvoo district. His work as a pastor was especially outstanding. He was also chosen as a member of the High Council of the newly formed, Lamoni Stake. Then the exigencies of the case caused his uncle, the late Joseph Smith, to ask him to come to Lamoni to act as associate editor of the *Saints' Herald* and take the real responsibility of the *Herald*, to which was added the editorship of the *Autumn Leaves*. He delighted, however, even then to visit various places and preach the gospel. In 1909 he was called to take his father's place as a member of the First Presidency. We well recall the look of joy on the face of Brother Joseph as he laid his hands upon his head to ordain him. After the death of Joseph Smith, III, he was continued in the same office as a counselor to his cousin, Frederick M. Smith. However, in recent years his deep interest in the perfecting of the Saints and edifying of the body of Christ has been made manifest. He is an earnest advocate of the need of missionary work. He has shown an intense interest in the work properly belonging to the office of patriarch. In April, 1938, he was ordained to this office, and continues to serve the church with the same earnestness and devotion that he has always shown.

Personal Attitudes of the Evangelist

By Elbert A. Smith, Presiding Patriarch

Toward his own ministry: Some evangelists have been discouraged at times because other men, some in responsible places, have spoken in derogatory or flippant terms of the work of the patriarchs. But, remember, this is not the experience of the evangelists alone. Men have spoken contemptuously of the work of other church officers from President to deacon. The evangelist should hold his own calling in high and dignified regard, and by his conduct and deportment and general ministry (rather than by argument) win for it similar respect from others.

The same duty is upon the evangelist that is upon all our ministers, to be clean in person, in dress, and in speech. In his private and public ministry in speech and conduct he should be the Christian gentleman. Thus standing clear in his own frank judgment of himself, and retaining the favor of God, he may rightfully claim the confidence and respect of the Saints.

Toward his fellow servants. The law specifies that the evangelist is to labor "in connection with the branch and district officers" (not under their direction) and "not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression" (*Doctrine and Covenants* 125: 4). The Joint Council of May, 1917, interpreted this law as follows: "The patriarch is not under the jurisdiction of the minister in charge, or local officer of branch or district, he must therefore come directly under the Presidency of the church."

The point to be observed here is that the evangelist has a great degree of freedom of action, which brings a corresponding responsibility to *co-operate* with local and general church officers. It should be his great concern to develop and cherish the all-important spirit of goodwill. Not having to adjust local difficulties he has less provocation to become at cross purposes with those who do have this responsibility. Certainly he should be careful never to hamper or hinder their work by interference, never to undermine their standing and reputation by careless criticism or tale bearing. If it should come to his certain knowledge that a fellow servant is in transgression or apostasy, he should report the matter to the proper church authorities and there let it be dealt with.

Toward the work and the church: Since the evangelist

is to be a revivalist he must cherish those convictions in himself that will revive the faith and courage of others. He must have faith in the gospel and be confident that in the end the work will triumph. He needs charity, which is named as the chief of the three graces; but remember that the other two are faith and hope. No man of wavering faith, as faint hope, no man despondent, pessimistic, downcast and downhearted in relation to the church and its work can revive others. One full of faith, hope and charity can be a revivalist in all of his ministry. So, even in the midst of difficulty and sorrow, the evangelist needs to pray for and work for the spirit of faith and hopeful confidence.

The evangelist, in common with all other ordained men of the church, is commissioned to represent the church. He is to represent it in harmony with the doctrines and policies set forth in the Bible, *Book of Mormon Doctrine and Covenants* and the acts of General Conference. If he advocates personal ideas out of harmony with these standards he becomes his own representative and not the representative of the church. If in his judgment the church is in error there is a time and place to seek correction.

A great many have been turned from the church because in their homes or elsewhere they have heard constant fault-finding about the church and its local and general officers. The evangelist should never so err. He should be jealous of the good name of the church and its representative men.

Toward rumors and scandal: Since he is not to meddle with administrative matters, and is not even to listen to complaints brought to him by members (except upon conditions, *Doctrine and Covenants* 125:4) he certainly is freed from listening to many depressing stories of difficulty and would make poor return for such exemption if he himself became a bearer of sad and disturbing rumors to the distress of others and the shaking of their faith. Of all men he preëminently needs to heed Paul's advice:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4:8, 9.

Toward Confidences: The patriarch is not a "father confessor" in the sense that he is not the repository for confession of serious moral delinquencies. He may help those caught in such difficulties and guide them to the proper authorities for final adjustment. And without question he

will have those coming to him for advise on various problems who will divulge to him personal matters of a highly confidential nature. His is the duty common to all ministers to regard all such confidences as sacred and to be sedulously on his guard that his tongue do not betray those who have confided in him. This is the duty of all wise counselors, and among the various spiritual gifts the evangelist should most diligently seek after and exercise the gift of wisdom.

Toward spiritual gifts: The ministry of the evangelist is spiritual. He therefore has an especial interest in the proper use of spiritual things. He cannot afford to withhold any spiritual message that God would have him give to any individual or group of individuals. On the other hand, even less than other ministers, can he afford to be unwise or extravagant or untimely or uncouth in the manner and time and place of the delivery of his message. He is to remember a fundamental rule: God recognizes the agency of his servants and expects them to use wisdom, in all such matters, for it is written "The spirits of the prophets are subject to the prophets" (1 Corinthians 14: 32). The supreme gift is wisdom. He may discern many things spiritually, but the master gift is wisdom, and he is to use wisdom as to the time and place and method and content and manner of his speaking by the Spirit. He does this in regard to the ancient prophecies: he uses judgment and does not read to his audience at random from Isaiah or John or Moses. So with his own prophecies, whether in giving blessings or in public ministry, he is not seized by a power under which he blindly closes his eyes and speaks forth without consideration whatever may come. Intelligently and devoutly he judges the situation and the people and the content of his message; and so the spirit of the prophet may become subject to him to the edification of the people.

He will observe that some people attach supreme importance to certain gifts, such as prophecy or speaking in tongues, and tend to overlook the more important gifts of wisdom, faith and knowledge. To such, an orderly prayer meeting rich in faith and giving every evidence of wisdom in its management is disappointing if prophecy or tongues be not present, and they go away and say "the gifts were not manifest." Or in a meeting rather marked by a lack of wisdom on the part of those administering it or those taking part, they are comforted and happy if one speaks in prophecy or in tongues, without too much regard to the content of the message.

Such a viewpoint is all "out of focus." It does not see things in right perspective or in the right proportions. On the other hand he will find many who make no allowance at all for the exercise of the gift of prophecy and kindred gifts. The ministry of the evangelist should help to develop a balanced attitude both in his own work and in the minds and experiences of the Saints generally.

There is no need that there should be poverty and barrenness in any district in the matter of spiritual gifts; neither that they should be lavishly exercised in unwise and unlawful ways. Their presence in dignity and power and light and intelligence is just as reviving as on Pentecost. The evangelist should give his moral support and his co-operation to all administrative officers who seek to promote such an administration of spiritual gifts and powers as that last named.

(For a more extended discussion of this subject by the author of the foregoing, see "The Use and Abuse of Spiritual Gifts," *Saints' Herald*, November 13 and November 20, 1937, pages 1449 and 1481, volume 84.)

The Evangelist and the Pastor

By Apostle John F. Garver

This discussion endeavors an evaluation of the office of evangelical minister as related to the pastoral arm of the church. It is suggestive only. Some of the principles it draws together may be stimulating. Students of our work and ministry may in their further meditation and experience come upon a fuller understanding, with a view to a better relationship and a more proficient ministry on the part of these closely related servants of the people, the pastor and the evangelist.

To feed the flock of God, and to keep it in health and activity, and in growing appreciation of the nature and purpose of the kingdom, and of the part of all Saints in its labors of love, is the function of the pastor. This ministry is to the individual as it is to the group.

The evangelist is associated with the pastor in this work, as other ordained men are, so as others are, he is "to preach, teach, expound, and exhort."

He, however, has a specific charge beyond others. He is "to be a father to the church." Not a father as of a family of small children, to control, or discipline, or crowd his ministry upon them whether or no; for he is a father as of

a family of children grown tall and mature, and gone forth on their own, who, because of his experience, with the mellowing of the years and the wisdom and understanding he has found in many relationships and sufferings and night watches, is sought after by those conscious of the need of such a father's counsel.

He is also a revivalist. His it is to hold up drooping heads, to strengthen weakening knees, to lift life to its normal level; and as it may be, to quicken Saints for a fuller life than they have known before.

This he may do in a general way, as other ministers do, in all assemblies of the Saints. He may in his general association with other ministers stimulate them likewise. And he may in personal contacts do much more to enliven and keep virile Saints and ministers alike. His it is to minister to all and to each, with a view to keeping the flock and its keepers in full spiritual health and normal functioning.

In particular, when sought out for that purpose, he may "give counsel and advice to individuals who may seek for such." This, however, is in purely personal matters. The evangelist does not concern himself with individual differences, or difficulties between persons, or between persons and the church. In such matters he sends the seeker to his pastor, or to some other executive officer, as the situation may require. His it is to build up the person, and to help him to become a better man and a more active Saint.

One would hardly say an evangelist would by the law not be sustained in approaching a member known to be in need of his help, though not openly solicited; for the spirit of the law would not deny him this contact, though the letter might be narrowly construed so to do. The clear meaning is, the evangelist is in a class apart, not to shoulder his way into another's life as other officers on occasion may have to do; for his contacts are best made as ready reception opens the way. Or he may find one come to him who for further help, or help of any kind, should go to his pastor, or elsewhere. In such event, he gives advice accordingly.

In his general ministry the evangelist is ever ready to respond to the call of the pastor in whatever capacity. And within the field of his calling, takes the initiative, in collaboration with the executives in branch or district.

Now in such an evangelist, the pastor has a helpful friend and proficient fellow minister, for his own strengthening, as well as for the strengthening of his flock, the care of which is his first responsibility. He will therefore look to and

rely upon the evangelist in all things appertaining to that office, as the evangelist may be qualified and free to function. And while "the care of the local branch or church and district affairs" is not a responsibility of the evangelical office, yet as the evangelist may have had experience in pastoral work, or is otherwise found a man of understanding and wisdom, with clear vision, his counsel may be sought by administrative officers in connection with branch problems or plans, to the advantage of officers and cause.

The appreciative pastor will furthermore open the way for the evangelist to meet his people, in the pulpit as a preacher, or assisting and supporting the preacher, on the platform, in the prayer and the sacramental service, in the social life of the people, and in their families as an ordained visitor to their homes. The pastor will be alert to send Saints to the evangelist, and to teach them to seek him on their own initiative when they are in need of his ministry, as the pastor may discern their need.

He will see to it the evangelist has a place in the missionary endeavor of the branch as a steady contributor. He will show him every respect, for he wants him to stand well in the respect and confidence of the flock—for to whomsoever the pastor shows respect, to him the flock will show respect.

Nor can the pastor in any way do this more effectually, as has been suggested, than by sending to the evangelist persons in need of the ministry of the office, with the spoken assurance they shall find in him the help they seek.

Likewise, the evangelist will show respect to the pastor on all occasions, and before all persons. He will strengthen the pastor's hands and his own by sending from himself to the pastor Saints who may be better helped by the pastoral ministry.

As indicated in the beginning, it is not the purpose of this discussion to go into much detail by way of suggestions. Nor is such always profitable. For unless there is fellowship and mutual regard, with appreciation and carefulness to allow each officer his free part, too much detail of instruction results now and again in confusion worse confounded, as this officer or that attempts an application or an interpretation to his liking.

On the other hand, where there is brotherhood, with sincere desire on the part of each for the full ministry of the other, ways and means are readily found for the effective ministry of each and all.

The initiative in finding place for the evangelist in the branch is of course with the pastor, as it is in behalf of

other ministers of the group. If the pastor does not sense this, or sensing it does not open the way, the evangelist may raise with him the question of relationships, in hope of a fuller functioning; and if failing to effect an understanding mutually satisfactory, may have recourse to a superior officer.

Or if the evangelist be over-persistent, or is thought to be running beyond the functions of the office, the pastor may raise the question of rights and relationships; and if failing to effect an understanding, he may have recourse to a superior officer.

Any manifest difference between ministers within a branch is harmful to their influence and rating among the Saints, and is not to be allowed to appear. Particularly is this so of differences between pastor and evangelist. Wise and self-commanding men in these offices work such things out behind the scenes, for before the flock they are to stand as one.

Wise men, furthermore, from whatever stimulation, endeavor an ever-expanding appreciation of the work of the ministry of the church, each of the work of his brother's office, as of his own. And there is in the office work of the evangelist a clear call for this mutual regard between him and the pastor, that the Saints may have a proficient pastorate, plus a proficient evangelical ministry.

Never has the need among our people for such effectual ministry been so apparent as during these late and difficult days. In all earnestness therefore do appreciative administrative officers endeavor to draw fatherly men and evangelists further into the life of the Saints.

We push on in our study of the functions of the evangelical office, to which we as yet have not given enough careful thought or joint consideration; there is among us no ministry more potent in the things of the Spirit than this office, the full force of which is required for the deliverance of the Saints, together with the many that their righteousness may recover from out of the world, from the impact of this ungodly generation, and for their going "on to perfection." The office of the evangelist we study in all diligence, that his may be a ministry approved of God, and effectual in the lives of good men.

The Evangelist in the Branch Setup

By Elbert A. Smith

The evangelist (patriarch) is not an administrative officer in the branch: and yet the law specifically provides that evangelists shall be ordained and set in all large branches and districts (*Doctrine and Covenants* 104: 17; 122: 8). This provision of the law has not been carried out in many places, for reasons not necessary to canvass here. It is to be hoped that in the future it may be honored to a greater degree.

At all points where his work touches administrative affairs in branch or district the evangelist should work in close co-operation with the respective administrative officers. Since his work is spiritual he may be able to render some services better than they can be rendered by men who are burdened with the oftentimes harassing problems of executive affairs.

The evangelist is to "comfort the saints" (*Doctrine and Covenants* 125: 3). It may well be that the branch officers could invite the evangelist, either by himself or in company with the pastor or church officers, to visit selected homes where there is sorrow or where there is a cloud of discouragement. One local evangelist reports visiting many hundreds of homes where there seemed need for comfort and words of cheer and revival.

The evangelist is to "give counsel and advice" (*Doctrine and Covenants* 125: 3). While he should be exceedingly careful to avoid giving advice that might be at cross purposes with that given by the executive officers, there may be times when the pastor could to advantage send people to him for counsel. He would not be under the handicap of being considered a disciplinary officer. There are evangelists in various branches, districts and missions, whose long years of experience in important business affairs and church work fit them to give counsel based on experience, wisdom, and spiritual intuition. May their number be increased and their services be utilized. (Evangelists may well study best methods of giving counsel—in fact, this whole question of giving counsel. "The greatest trust between man and man is the trust of giving counsel. . . . the greatest name of the blessed Son, 'the Counsellor.'"—Bacon.)

The evangelist is to conduct "revival meetings" (*Doctrine and Covenants* 125: 4). The number of our men in position to conduct protracted meetings of that nature is limited, and yet those available have done fine work. Branches

have been revived, the Saints stimulated to obey both the spiritual and the financial laws of the church (which after all, are one) and converts have been made to the faith. I trust the time will come when we may have a number of younger evangelists gifted in this sort of work who can make a study of the best methods of revival work to meet modern conditions. However, the spirit of "revival" is not limited in its functions to protracted meetings, and the evangelist may be used to bring that spirit to individuals and to homes if there is close co-operation between him and the branch officers, or as with the co-operation of the district officers he shall visit in various branches in his district.

The evangelist is to "confer spiritual blessings." Here is a point at which there has been much misunderstanding, and this work has been in some disrepute because some have thought of it in low terms as a form of fortunetelling. That view betrays a total lack of understanding. The blessing of little children brings much comfort and a spirit of reconsecration to parents of the children; but it means nothing to the children involved: they may cry lustily through the entire ceremony, to the embarrassment of the minister and the covert amusement of the audience. In more mature years, being of an age to enter intelligently and feelingly into the service, people come of their own volition to receive a patriarchal blessing; and it may be made a time of commitment, of rededication, a turning point in life, as well as an occasion for the giving of counsel not to be forgotten, and an invoking a divine blessing of utmost significance.

Ordinarily people come for such a blessing on their own initiative; but there may be times of great importance, even crisis, in the life of a man or a woman when the pastor could do no greater service than to advise him to seek this blessing. To the man about to be ordained, it may be made the occasion of a rededication, a reconsecration, in preparation for his life's ministry. To the girl leaving home to go away and enter upon some profession or other type of work, it may be the means of fortifying her and preparing her to meet this new and trying experience out in the world with its hazards. To the young man and the young woman about to be married, or being married, about to engage in the work of home building, it may be an act of sacred preparation scarcely less significant than the marriage ceremony. The pastor and evangelist may well co-operate to serve people at such times as those just mentioned.

The question of jurisdiction has not been raised in this article. The evangelist is not an administrative officer, is

not to "meddle with branch affairs," and is not under the direction of local administrative officers. The basis of work is co-operative, and only with the closest co-operation can he fit helpfully into the branch setup.

"To Give Counsel"

By F. M. McDowell

The evangelist is "to give counsel and advice to individuals who may seek for such." Commenting on this instruction, the Presiding Patriarch, Elbert A. Smith, says, "There are evangelists in various branches, districts and missions, whose long years of experience in important business affairs and church work fit them to give counsel based on experience, wisdom and spiritual intuition. May their number be increased and their services be utilized. Evangelists may well study the best methods of giving counsel."

Referring to this work, President F. M. Smith says "To have the task of reviving the Saints, cheering the downcast, encouraging the disheartened, directing the zealous, curbing the over-enthusiastic and lending wisdom to those whose zeal exceeds their judgment requires a finesse of ministration that nothing but contact with the divine will enable us to produce."

"Evangelists may well study the best methods of giving counsel." To promote such study may be considered the primary purpose of this article. In other words we shall merely introduce the subject here and endeavor with utmost brevity to:

Emphasize the imperative need of counseling.

Stimulate an interest in this important aspect of spiritual ministry.

Urge the need of special preparation for such ministry and suggest fields of study and certain available materials.

Outline in a very elementary way certain basic "rules of the game" which have been suggested by recognized authorities in the field.

MAN'S FUNDAMENTAL NEEDS

It would be difficult to imagine a greater world-wide confusion than at present. Someone has said "the very earth of our ordered life shakes under our feet." In the lines of William Watson,

“Man with the cosmic forces and starry vicissitudes tangled,
Caught in the mesh of the world, blind with the dust of its speed.”

It would be difficult to imagine mankind in greater need. A recent writer has said that man is ever confronted with four great needs, namely: (1) He has hopes and fears and hence needs “courage.” (2) He suffers loneliness and needs a “sense of recognition.” (3) He suffers from a feeling of futility and uncertainty and needs a “sense of meaning.” (4) He fears annihilation and this fear can be banished only when he is assured of “continuity.” More simply stated: in a world of hatred men need *love*; in a world of war, *peace*; in a world of darkness, *light*; in a world of despair, *hope*; in a world of sin, *redemption*; in a world of antagonism, *fellowship*; in a world of despairing hopelessness where human powers alone are entirely inadequate, man needs the *release of the power of God*.

What opportunities and responsibilities are found here for the “father” of the church. In this work nothing will supplant personal counseling as a practical method of ministry.

YOUTH NEEDS GUIDANCE

A friend of mine, a specialist in guidance, reports that recently a young woman, but sixteen years of age, approached him for help. It appears that she had been threatened with the loss of her job in a large department store because her face wore a “dead-pan” expression, instead of a cheery smile while she served her customers. Questioned, she revealed an unhappy, broken home, from which religion seemed forever gone, and begged the counselor for help in acquiring “a faith that life after all held something worthwhile for her.”

Recent studies have revealed that there are hundreds of thousands of American young people who are out of school and who have sought work for years in vain. There are one and a half millions of young people who normally could and should have been married who have been forced to postpone that privilege. Such young people have in no uncertain way condemned society for its continued tolerance of moral pitfalls which result in disappointment and frustration, crime, insanity, and all too frequently, suicide.

Every normal human being, particularly young people and young adults, are daily making choices. A modern writer has emphasized this. “Youth,” says he, “means a

time of choosing, choosing a *life plan*, a *character*, a *pathway*, a *vocation*, a *business partner*, a *mate*, *friends*, a *hobby*, *amusements*, a *personality*." These choices mean everything to him, to his future home, to society, to the church, to the kingdom of God. They involve decisions of utmost difficulty and seem to require *knowledge* beyond one's years, *skills* not yet acquired, and a *faith* which can be made adequate only by continued renewal. Such choices, difficult under the best of social conditions, become almost paralyzing in our present-day social and industrial confusion. It is not strange that under these conditions personality tensions develop, minds "crack up," and thousands become neurotic or insane.

Clearly these more serious disorders are entirely beyond our province as ministers. They must be dealt with by specialists; i. e., social workers, physicians, and psychiatrists. We have no business in those fields, without professional training. Our first great need will be to know what we don't know.

UNLIMITED OPPORTUNITIES

This word of caution, however, must not cause us to close our eyes to the unsurpassed opportunities for guidance and counseling which daily present themselves among the normal persons with whom we come in contact. How rich is the field of ministry anticipated in the following:

"Religion masses its ministrations at those points where human beings feel the emotional strain of life—the church should keep people from being discouraged, isolated individuals who become frantic with fear or insane in the face of the great cosmic and social hazards of life—the function of the church seems to me the establishment of an inner community built on faith in the ultimate loving purpose of the universe, in which the individual becomes a member, in the eyes of which he wishes to be a success, and which in turn gives him a significant role to play in society—the function of the church is the perpetual celebration of man's experience with reality through faith and love—the church gathers together those facts which constitute for man the great assurances of life."

Consider finally the endless need for guidance and counseling in each of the major choices referred to earlier in this article. Take any one of them, for example, *vocational guidance* or *pre-marital counseling*, and there opens a field such as to challenge the best that any minister can ever hope to offer to the work of his profession.

WHAT IS COUNSELING?

Counseling means helping people to live successfully. It means aiding people to adjust themselves so they can get along with other people and be happy and useful. "It is holding a mirror before another so that he may see himself, and helping him to interpret what he sees, and finally getting him into action."

This is the sort of thing that ministers, doctors, lawyers, educators, social workers, health nurses, etc., are doing all the time. The fact is that most adults are counseling more or less all the time.

The trouble as we see it is that the average pastor, member of the priesthood, parent, teacher or leader has not come to appreciate fully the need for this sort of work or his opportunities and responsibilities in connection therewith. Most of us have not taken the trouble to qualify ourselves to carry on such work even in its simplest form.

Counseling in some form is going on wherever persons meet. Since every evangelist is certain to be called upon to render this service it would seem that three courses are possible for him. (1) He may drift along with the tide, presuming to give counsel as human needs are brought to his attention, but making no attempt to acquire those knowledges and skills which are indispensable to success and without which any significant results will be quite accidental if not definitely harmful. (2) He may consider the work of counseling to be a most significant and valuable aspect of his divinely appointed ministry and seek through study and prayer to qualify himself so that human problems and needs may be anticipated and dealt with as they arise, with increasing intelligence, clarity of purpose and skill. (3) He may seek to qualify himself as a professional counselor by specializing in social service, psychiatry or medicine. Since the first of these alternatives is no longer to be tolerated among our ministry and since the third is out of the question for all except a few of our younger men perhaps, our course is clear. Certainly there can be no question as to the wide range of human needs and of consequent opportunities for service in this field. It appears equally certain that any worthy man of our ministry may, with a reasonable amount of diligent study, increasingly qualify himself for this sort of counseling.

Rollo May, in his *The Art of Counseling*, says: "Counseling is less a profession than a technique or art which is to be employed as part of a more inclusive responsibility in those professions whose chief business is with persons;

namely in the work of doctors, teachers, principals, deans, pastors, religious workers and social workers—the counselor deals with problems which are too complicated to be solved incidentally in the ordinary course of educational procedure but not so serious as to require the particular, specialized service of the consulting psychologist.” It is the opinion of the writer that not only the evangelist but an increasing number of ordained men of our church can and must qualify themselves to render such service.

THE FUNCTION OF THE COUNSELOR

In the text above referred to, Dr. May stresses four functions of the counselor. These are: (1) To lead the counselee to an acceptance of responsibility for the conduct and outcome of his life. (2) To assist the counselee to find his real self and then to help him to have courage to be this self. (3) To assist the counselee to a cheerful acceptance of his social responsibility, to give him courage which will release him from the compulsion of his inferiority feeling and to help him to direct his striving towards socially constructive ends. (4) To free the counselee from a morbid feeling of guilt and yet assist him to accept courageously and affirm the religious tension inherent in his nature.

A FEW SIMPLE RULES

Elsewhere the writer (see Gospel Quarterly “Preparation for Marriage and the Building of Zion Homes”) has suggested a few simple rules or principles governing the work of the counselor. These are:

- (1) The counselor should have a *sympathetic interest in persons and their problems.*
- (2) He should have a *well-balanced and well-adjusted personality.*
- (3) He should be *informed as to the availability of experts* in the fields in which problems arise, and authoritative and up-to-date printed materials covering such matters.
- (4) He should keep in mind the following rules:
 - (a) *He must not be shocked at the problem raised.* Such an attitude sets up a barrier. What one needs is sympathy, interest, understanding and readiness to serve. The problem, no matter what its nature, must be faced frankly and open-eyed.
 - (b) *The counselor must not try to make the client do the right thing.* Character cannot be im-

posed from without. It must be worked out by each individual. He must not solve problems for people. He must guide them in making their own solutions. The counselor must not attempt to coerce. He must not persecute, chide, blame or correct.

- (c) *The counselor should recognize that the important thing is action, not arguments or theories.* The client must be led to move out along wholesome and helpful lines. He must be helped to discover a plan or program of action. This must be his program and not the counselor's program. Before he can do this he must make sure that he understands the problem. He must help the client to talk his problem out. First and foremost, the *counselor should be a patient, understanding and sympathetic listener.*
- (d) As suggested above, the *counselor should make resources available for the client.* He should put into his hands books and articles and pamphlets, and he should know of professional experts to which the client can be sent. He should know how to avoid fadists, exploiters and quacks.

PREPARATION FOR WORK OF COUNSELING

Of course there is no limit to the amount of preparation that one could make if he would really do justice to such important ministry. Consistent development along the following lines would appear to be imperative:

- (1) Continuous study of such fundamental tool subjects as sociology, psychology, economics, child study and mental hygiene.
- (2) Special preparation in the art and technique of counseling.
- (3) A growing familiarity with the problems involved in making choices in such fields as vocation, marriage, family life, leisure, etc.

FOR THE EVANGELIST'S STUDY

There would appear to be almost no end of valuable and helpful references in this field. We are making only a very few suggestions here. Many of these references contain excellent bibliographies for those who are interested

in pursuing these studies further. If any of our readers desire further assistance we shall only be too happy to serve to the best of our ability. Please address us in care of Department of Religious Education, Auditorium, Independence, Missouri.

For good books in such fundamental fields as biology, psychology, sociology, physical and mental hygiene, we suggest that our readers inquire at school, college, or public libraries for recommendations. These constitute the "tool subjects for the profession" and the counselor should avail himself of opportunities to read extensively in these fields.

To serve as an introduction to the general field of counseling we would recommend the three following books:

Keeping a Sound Mind, by John J. B. Morgan, The Mcmillan Company, New York.

Solving Personal Problems, by Elliott and Elliott, Henry Holt & Company, New York.

The Art of Counseling, by Rollo May, Cokesbury Press, Nashville.

As an elementary and yet very splendid introduction to the field of counseling with reference to the various choices confronting young people, we recommend *Youth Makes the Choice*, by H. E. Watters, Broadman Press, Nashville, Tennessee, and *How Fare American Youth*, by Homar P. Rainey, D. Appleton-Century Company, New York.

(Note: The Herald Publishing House will order these books for those interested.)

Each of the "fields of choice" provide a challenge for further study, i. e., vocational guidance, pre-marital counseling, health, leisure, education, etc.

The church has already made an excellent beginning in the field of pre-marital and family counseling. We suggest the following for the careful study of the evangelist and for that matter all members of the priesthood:

"Pastoral Ministry and the Family," *Priesthood Journal*, October, 1938, January, 1939; Herald Publishing House.

"Ministry to Youth," *Priesthood Journal*, January, 1938; Herald Publishing House.

"Ministry of Health," *Priesthood Journal*, January, 1937; Herald Publishing House.

The Adult Quarterly No. Q-782-A, "Studies in the Zion's Home and Family," beginning October, 1939; Herald Publishing House.

"Building a Zion Home Life," correspondence course No. 16, an outline by F. M. McDowell based on "Growing Together in the Family," by Leland Foster Wood; Department of Religious Education, The Auditorium, Independence, Missouri.

"Thinking About Marriage," an outline prepared by F. M. McDowell, based upon seven carefully selected pamphlets in this field; Department of Religious Education, The Auditorium, Independence, Missouri.

Concerning Patriarchal Blessings

An Open Letter to the Order of Evangelists

(Re-edited and reprinted from the original of March, 1939.)

Brethren: Under date of December 1, 1938, a circular letter was sent you asking certain questions on the above-named subject. The questions propounded in the former letter are now given further consideration, and comments from letters received are passed on to you. As time passes I hope to take up with you other questions vital to our ministry. It is suggested that these letters be filed in loose-leaf binders for reference. Now to the immediate subject:

PURPOSE AND CONTENT OF BLESSING

The chief purpose of the "patriarchal blessing" is indicated in the term itself: to give an authoritative, priestly blessing, invoked by a spiritual father representing God and the church. That chief function should not be lost sight of. Little children receive a blessing before they are aware of what is happening or able to comprehend its meaning. More mature people come voluntarily and devoutly to receive a blessing into the spirit of which they may enter intelligently and emotionally. (It was the rule followed by Patriarch F. A. Smith to give blessings only to those fifteen years of age or older: individuals old enough to understand the purpose of the ordinance—a safe rule to follow.)

Other chief functions caught up under the primary one just mentioned are to give comfort, admonition, counsel as to a godly way of life, rededication and reconstruction, benediction.

Some have erred in thinking that the chief purpose of the patriarchal blessing is to forecast for the candidate his future life. This error has brought some disrepute upon the work of the evangelist: but in that he has not been alone. In years gone by when a baby was blessed, if a boy,

relatives listened intently to discover if there might be a prophecy that he should some day be a missionary, perhaps an apostle. (Some elders yielded to their emotions and made predictions that never did come true.) Again, in administering to the sick, there was a great desire to hear prophecy that they would recover. Some gave way to emotions, yielding to "wishful thinking," and made promises that, alas, were not of God. This went so far that the Lord was moved to give counsel to exercise great care in such matters (see *Doctrine and Covenants* 125:15).

Evangelists, like elders, high priests, and apostles, are human, and it is not surprising that an occasional evangelist in years gone by fell into similar error and voiced prophecies that were never fulfilled—and can never be fulfilled. Wisdom should be exercised here that reproach may not again be merited. Remember, "The spirit of the prophet is subject to the prophet." All this does not mean that the spirit of prophecy is not often present in the act of blessing; and many fine promises have been made and kept. (Remember also, that the spirit of prophecy has many functions other than that of predicting events: as to testify of Jesus, which is the "spirit of prophecy," and to reveal and interpret the will of God.) Long ago the Order of Evangelists took safe ground in the following pronouncement: "A patriarchal blessing may or may not contain that which is prophetic in its character; and even if it does, this, as a rule, is by no means the more valuable part of the blessing" (*The Patriarchate*, page 42).

Evangelist Milo Burnett, Far West Stake writes:

"I try to teach the Saints of Far West Stake the true significance of patriarchal blessings, both from the pulpit and in private conversation, and feel sure that I have largely corrected what to me was a false idea, that many held, that patriarchal blessings were a sort of crystal gazing or fortunetelling. . . . I think great care should be taken in attempting to forecast the future, being willing to be used in this field, but making sure the prophetic spirit is prompting, so the words spoken will prove to be a blessing and not a discouragement and a weakening of faith later."

Evangelist W. H. Dawson, Sacramento, writes:

"The chief purpose of the blessing is for God's guidance that he may direct, comfort, and aid the individual; to forecast the future in some instances, but not chiefly. More often the blessings bring counsel as to a way of life rather than to forecast a future. In some instances the future is forecast conditionally."

Evangelist J. A. Gunsolley, Lamoni, writes:

"To my mind counsel as to the way of life is the most important part of the blessing. I would place next encouragement, admonition and comfort. Then, rededication and reconsecration. . . . I stress the opportunity for reconsecration and the importance of understanding that our covenant made in baptism is a life covenant of service . . . lastly the benediction."

Evangelist R. V. Hopkins, Independence, writes:

"As to the purpose of blessings, your first question: 'Is it to forecast the future?' I would say primarily, definitely No. Many come with that intention and some go away disappointed. I would say the main object of a blessing is to bring counsel, also to warn, to bring comfort, inspiration, and to put the spirit of consecration in the soul of the candidate or at least to enlarge upon that spirit."

Evangelist Frederick W. Roberts, Rhode Island, writes:

"The patriarchal blessing should be a spiritual blessing, and, therefore, essentially of a prophetic nature. Not that it should of necessity abound with forecasts, only as measured by the spirit of wisdom. To forecast the future is not the most important part of a blessing. . . . The patriarch is not a fortuneteller. The blessing should contain words of comfort and admonition, with a view to encourage a full and consecrated life fit for the blessings of the Lord. The content of the blessing should be more than mere soft words and fine phrases. It may give a sharp command or a timely word of warning fitted to the needs of the individual. There can be no two blessings alike. Counsel may be given on general principles, but the case may call for specific direction, and the counsel must be right. There should be no mistakes in a patriarchal blessing. The blessing should be free from repetition. It should be a cluster of terse, meaningful statements in orderly arrangement, tied together with the cords of inspiration. The blessing should be sufficient to cause the recipient to feel it has really been a blessing and one he will cherish through the years."

Evangelist Albert Carmichael, Independence, writes:

"To me, the chief purpose of a blessing is to give counsel as to the way of the life of the candidate. This counsel may include admonition, warning and instruction and, if need be, words of rebuke. The forecasting of events in the life of the one receiving the blessing comes with the prophetic gift known as revelation. Stressing the necessity for a complete consecration is the part of wisdom. In giving blessings we should be governed by the spirit of wis-

dom plus the spirit of revelation. The patriarch should speak by way of wisdom. If our Lord sees fit, he speaks to the candidate adding to what the patriarch has given. Humanity being, in general, about the same, that which is characteristic to one is common to all, it follows that much of the contents of the blessings given will be somewhat similar—somewhat uniform in content but expressed differently. In closing, I generally feel led to do so with a special prayer for the individual, worded in such a way that the individual will be made to be assured that he or she has been blessed.”

SELF-PRESERVATION FOR THE SERVICE

A particular service may be approached by the patriarch with prayer and meditation, perhaps with fasting when the physical health is such that fasting is a benefit; but the whole life of the evangelist must be an approach fitting him to come to the altar with grace and dignity, secure in the favor of God and the confidence of the Saints. On that point Evangelist Albert Carmichael writes:

“Just to spur myself up at the time of the blessing does not help me much. I do endeavor to breathe a prayer for aid, but what I have been doing in the past stands out so conspicuously that my preparation is the way I have lived.”

While it is necessary to teach the public concerning this matter of giving blessings care should be taken when making public announcements. The impression should never be given that patronage is being solicited. Nor should the impression be given that anyone and everyone indiscriminately may flock in and receive a blessing. When candidates are not personally known to the evangelist it is better when practical to do so to have applicants submit their names to the responsible local officers, branch or district presidents, as the case may be.

PREPARATION BY THE CANDIDATE

Often conditions are such that there is little or no time for preparation on the part of the candidate. Sometimes his or her whole life has obviously been one of preparation. But there remain instances wherein at the discretion of the patriarch a period of preparation may well be advised. This preparation should include prayer, meditation, self-examination, perhaps fasting, perhaps reading of certain suggested Scriptures and meditation upon them. (Scripture

readings suggested are: *Doctrine and Covenants* 4; 11: 4, 5; John 14: 1; 14: 27; 2 Peter 1: 5-11; Romans 8: 31-39; Matthew 5: 2-16; 1 Corinthians 13: 1-7; 2 Nephi 13: 27-32. If time does not permit this Scripture reading before the service it may be well to suggest something of the kind to be taken up afterward as a help to a definite reconsecration and forward movement.)

Evangelist R. C. Hopkins, Independence, writes:

"Whenever possible I require my candidates to observe a period of preparation, in the nature of prayer and fasting chiefly, and particularly I try to impress upon them a period of meditation and quietude just previous to the time when they come for their blessing. I find this always helps."

Evangelist Roland W. Scott, Omaha, writes:

"I am in hearty accord with the idea that inasmuch as the patriarch takes the giving of blessings very seriously, in like manner should those who are about to receive the blessing so consider it. I am aware that it is not always practicable to require very much time in preparation, especially where one is visiting in a strange territory, and I am inclined to believe that some publicity along this line would bring results. That is, those members who desire their blessings should make preparation by prayer, and fasting if need be, in making their approach to this sacred ordinance. Too many times, many have made their approach as they would to a sooth-sayer or fortuneteller, until there has developed in the mind of an occasional member, a certain degree of skepticism, which reflects in a negative manner upon this phase of the work of an evangelist."

PLACE AND AUDIENCE

The spiritual approach is all important, and yet suitable surroundings are helpful to any church ceremony. The place selected for the giving of blessings should be clean, quiet, and free from intrusions. Ordinarily this is not a public ceremony. As a rule, only very close friends and immediate relatives of the candidate should be present. Some of our church buildings may be well adapted to this work. Those who work in their own homes or offices may perhaps arrange to develop something of the atmosphere of a sanctuary. In my own office, one end of the room is furnished simply with old-fashioned walnut chairs. Against one wall stands a small table and on the table stands a large, beautifully-colored picture of Christ: the "Head of Christ" (at 33) by Hoffman. We do not know how Christ looked; but to my mind this is the most sublime delineation

of his countenance that an artist has ever yet seen in imagination and put upon canvas. To look upon it is to feel reverence. Before this "altar," if it may be called that, the ceremony of blessing is performed.

Following are comments by some of the brethren:

Evangelist W. H. Dawson, Sacramento, writes that when working in the branches he takes the ceremony to the local church building. He feels that pictures of a worshipful nature and the presence of the three books of the church add to the dignity and beauty of the service. Evangelist J. A. Gunsolley thinks that the atmosphere of the church building, if what it should be, is conducive to a proper feeling of sacredness. Evangelist A. B. Kirkendall of Creola, Ohio, has a room in his own home that has become sacred to him for family reasons and because there he has for a long time gone to solemnize weddings and administer to the sick.

Evangelist R. V. Hopkins, Independence, writes:

"As to meeting place, I think that environment is an important item. It should be a place of quietude, begetting peace and consolation, a place, if possible, where there will be no interruptions. Pictures of Christ and rather quiet, restful, spiritual scenes, I think are helpful. This is sometimes impossible at reunions, I suppose we have to do just the best we can. I hope the time will come when the work of the patriarchs will be given greater prominence at our reunions as to setting and will be made one of the important things and not one of the side issues."

Evangelist Albert Carmichael, Independence, writes:

"A suitable place in which to give a blessing is very important and one of the things upon which I insist. This suitability includes: (a) privacy. I think it is wise, generally speaking to limit the number present at the time of giving the blessing to the candidate and the stenographer. Of course, near relatives and any other really desired to be present by the candidate may be there. Words of instruction, admonition or rebuke may be given that the individual would rather not be known. The giver of the blessing might well hesitate to give some things that come because of too much publicity. An audience of curiosity seekers will materially spoil the giving of a blessing. (b) I believe it is best to use the church building when possible. To what better place can one go to be surrounded with the spirit of sanctity; and what ordinance requires more sanctity than the giving of a blessing? (c) The service should be approached with the greatest of solemnity. All should be made to sense the sacredness of the ordinance. It should be opened with a very fervent prayer; this to be followed

by a short talk with specific and final instructions to the candidate as to the very grave importance of the step to be taken. (d) The place of meeting should be a place of order, of cleanliness and of beauty. We can make nothing too beautiful and sacred for our Lord."

QUESTIONING THE CANDIDATE

Where the patriarch is not personally acquainted he works in consultation with the branch and district officers, so that he may be assured that those coming for blessings are in good standing and should be received. Even so, some come who are practically strangers to him. In such cases should he talk with and question them personally to establish personal contacts and to acquaint himself with their background, length of membership in church, family conditions, personal ambitions, and so on? On this question there is some difference of opinion. I will state my own feeling first.

Does the candidate come to hear the will and mind of God interpreted prophetically by one who works with God? Or does he come to hear the direct voice of God speaking through one who is merely an *instrument* for vocalization? I must answer "yes" to the first question. In this, as in practically all lines of ministry, I think of the minister as "laboring together with God," using his own intelligence, especially in the matter of counsel, so far as it will go, under the illumination of heaven. Believing thus, I think that it helps me to know something about the one receiving a blessing under my hands. In fields to which my mind cannot yet penetrate I must "walk by faith and not by sight."

I observe in the most famous historic blessings in ancient Bible times, given by Jacob to his sons, the patriarch knew a great deal indeed about those being blessed. Perhaps the most outstanding blessings given in modern times were those given by Joseph Smith, Sr., to his sons Joseph and Hyrum. (I do not mean by this that an outstanding blessing may not be given to one who is practically a stranger, when there is no opportunity to establish more intimate contacts.)

In most lines of ministry considerable latitude is given to individual temperaments and preferences in methods of work. And here, as in other fields, there are "differences of administration, but the same Lord." Now for the opinions of some of the brethren.

Evangelist Milo Burnett, Far West Stake, prefers "to

know somewhat of the individual background, but would rather not know too much in detail."

Evangelist Ammon White, Independence, writes:

"As a general practice, I hold conversation with all, especially strangers. Discernment must be used in framing the questions. Some are frank and willing to give the answers. Others are very reticent, and seem to rather hold back everything, desiring to test the inspiration of the blessing work. When I find the latter kind I gracefully close up the conversation and proceed."

Evangelist F. A. Smith, president emeritus, writes:

"I avoid the possibility of their knowing that I have sought anyone for information about them as far as I can, as I find if they know I do not know anything about them and then are told of conditions and admonished in some other things it has the effect to cause them to recognize that the Lord is in the blessing. I have said many times I would prefer to give a blessing to a stranger whom I know nothing about than one whom I thought I knew very well. The main questions I find essential are, Are you a member of the church, and in good standing? The other questions you suggest would embarrass them and make them fearful and possibly raise doubts in their minds afterward. I ask God for direction and inspiration and follow the leadings of the Spirit."

Evangelist W. H. Dawson, Sacramento, writes:

"When not personally acquainted with the candidate I have not practiced asking or soliciting any information (except to inquire if they are members of the church, and if never previously blessed by a patriarch.) I prefer to trust entirely to inspiration. Sometimes Saints knowing others will be asking for their blessings will volunteer information. I have not encouraged it, as I find then I have to enlist my own intelligence and knowledge of conditions in cooperation with the guidance of the Spirit. It may hinder rather than help."

Evangelist A. B. Kirkendall, Ohio, writes:

"Where I do not know the person, it is my custom after the greetings to be seated, and before making any preparation for the blessing to visit for a short time. In this time I ask them about their branch, who the pastor is, have they a good church school, a Zion's League, etc., and a few leading questions of this kind and then casually ask how long they have been in the church? Do your parents belong? Are all your folks members or are they, like some other folks, opposed? Are you an officer in the branch or any of

its activities? What department do you like best? Do you read music? How far in school work have you gone? What would you like to do in life? These questions asked casually and without notes being taken, they are soon interested and volunteer information, and we have a pretty fair idea as to their estimate of themselves which aids me in giving counsel and sometimes suggests where admonitions should have a place in the blessing which follows. This preliminary talk begets a mutual confidence. (Beg pardon for egotism but in my seven years as Juvenile Judge dealing with neglected and delinquent children and with those who contributed to their delinquency I learned to be rather adroit in questioning.)”

Evangelist Albert Carmichael of Independence, writes:

“Frankly, I admit that I seek to get all information I can about the candidate before giving the blessing. Information as to their qualifications, both spiritual and temporal, their understanding of what they are doing—that they fully understand the sacredness of the rite. I desire to know their age, their family relations, married or not, something of their life’s history. All this makes the background for the giving of a blessing. Something about their parents, are they members or not. Their home life, in fact, anything that will give me general or specific information that will have a bearing on the character of the individual: his likes and dislikes, thus enabling me to approach the performance of this sacred rite with all the wisdom and knowledge I can muster. Added to this, I endeavor to interview the branch president and get his advice and recommendation, if possible, as to giving of the blessing. As pastor of the flock, he should have a fairly good idea as to the worth-whileness of the individual. If pastors felt this responsibility they would more earnestly endeavor to know their members. Added to the spirit of wisdom and knowledge to be used should be the spirit of revelation.”

INDICATING LINEAGE

In the past some have come for blessing seeking primarily to find out about their lineage. However, naming of lineage is not *the* primary function of the blessing. It is more important to be counselled concerning a Christian way of life and to be blessed and dedicated and inspired for such a life than it is to learn about one’s far-off ancestry. The Jews depended too much on lineage. Were they not “the seed of Abraham?” The naming of lineage must have some importance or it would not be provided for. Still it is not

the essential feature of the blessing, as it may be omitted entirely. At this point the patriarch is guided by the Spirit. He may or may not name lineage (see *Doctrine and Covenants* 125:3). The lineage of a known Jew or an Indian may be obvious; but ordinarily here is a point at which one must speak by revelation or not at all, and the patriarch should be rather certain that he is speaking by revelation when he speaks. And the Saints should understand that failure to name lineage in no way invalidates the blessing. (This question is one that may be taken up in more detail at a later time.)

TERMINOLOGY

The majority of the men favor using the sacred style of speech in addressing Deity; the ordinary style when addressing the individual. It is incongruous to mix the styles in the same sequence, as: "I put my hands on your head and ask the Lord to bless thee." Evangelist Carmichael instructs his stenographer to correct such errors in making the transcript.

Evangelist A. B. Kirkendall, Ohio, writes:

"I am compelled to admit that sometimes in addressing the candidate I mix these, but in addressing Deity I believe I always use, as my Quaker mother used to say, the 'pure speech.' My intention in future as far as I can keep in line will be to use the 'sacred' in the prayer or benediction and common usage language in addressing the candidate."

VARIOUS SUGGESTIONS

Evangelist R. V. Hopkins suggests that the candidate should have an opportunity to ask questions after the blessing is given, concerning any portions of it that he or she does not understand. A good suggestion.

Sometimes people have complained because a poor job of reporting has left out portions of the blessing. Unless reasonably competent stenographic help can be obtained it would be better to decline to give the blessing.

Printed forms may be secured from the Herald Publishing House, and the first page of the original transcript should be on one of these forms. Other pages of the original and all of the carbon copy may be on plain sheets of the same size, which fit the books used in filing at the general office. Never use ordinary "letter size" paper. The original copy should be stapled into a cover and given to the candidate. Sheets of the carbon copy sent to the office should not be stapled in a cover as they have to be taken apart to file—

fasten them without cover with a pin or with one small paper clip. Fold and mail—do not roll.

Sometimes persons come asking for a second patriarchal blessing. As a rule such requests should be denied. A copy of the first blessing may be obtained from the office at a nominal sum to cover expense. Sometimes a "special" blessing is asked for, as when one is going on a mission or into some exacting situation. Copies of such "special" blessings are not filed with the office; but the patriarch may well keep one for his own protection.

IN CONCLUSION

This letter is submitted to you in the very earnest hope that it will be helpful. May the Lord add his blessing to your ministry that you may move out with ever-increasing wisdom, dignity and grace.

Yours in gospel bonds,

ELBERT A. SMITH,
Presiding Patriarch.

Independence, Missouri,
March, 1939.

The Work of the Evangelist

By Frederick A. Smith, President Emeritus of the Order

A peculiar field of work opens up to members of the evangelistic order that is of much importance to the membership of the church. I use the term membership because it is in many respects individual while the preaching and public ministrations are general. The blessings given are of a personal nature and I have found through experience that these blessings have a spiritual touch that has a stimulus to the work of the branch and as a result, to the church in a general way. This is a source of comfort to the active members of the Evangelical Order, for they must work under a close relationship with our Lord.

We cannot afford to be careless or thoughtless but must be prayerful and keep ourselves in a receptive condition of mind all along our line of work, if we would be successful in it. We find in the giving of blessings that some of it is prophetic, some warnings, advice, counsel and admonition and this must all be given in the spirit of love and kindness and in harmony with law and the Spirit of the Master, that it may lead to the upbuilding of the individual in his effort to live his religion and to build his character

like unto the Master's; that he may overcome the world and the powers of evil and grow in grace and a knowledge of God. Much of this is not known to the public and brings no public acclaim, hence we must look to our experiences in spiritual light and approval that comes from the Lord and such results as we may see in those who receive the ministrations of this order for our encouragement.

The more experience one has in this order, the more he will come to realize the truth of the statement of the Master when He said: "Without me ye can do nothing." We learn to lean upon the promise of spiritual light and strength and seek for it; for in this work one cannot study out and write out what one will say in a blessing as some do in their sermons. One must be led to speak as it is given to him by the Holy Spirit. I might illustrate this by relating an experience. A brother came to me and asked for a blessing. I made the appointment with him; this man had been known to me for some time and I had considered him a very fine person in many respects. When we started to give the blessing I was given some things I could hardly believe so I hesitated and wondered if I was not being deceived. The Spirit said: "Give it as it is given to you." I still hesitated and again I was told to give it as it was given to me. This I did; in it the brother was warned against some conditions in his life that must be corrected or he would be condemned. Other things given were comforting and strengthening to him however. After the stenographer had left the room, I started to tell the brother that I was sorry but he put up his hands and said, "No, you are not sorry; you are right. I have been living a double life but from now on I shall try to keep my life clean; I may be able to fool the people but I cannot fool God." You see that I did not know the character of this man as well as I thought and the Spirit did direct in the blessing.

We are under the necessity of being directed by the Spirit, for in every blessing given there may be things common to everyone, yet there are other things peculiar to that particular individual, so there can be no preparing beforehand. If it were not for this spiritual touch, there would not be that influence for good that appears. Therefore, the patriarch must have the divine touch with him in all of his work.

I have always observed the rule of opening and closing the service of giving blessings with prayer, for to me it is a sacred ordinance and worthy of reverence the same as any other ordinance in the church.

Some individuals prefer privacy in receiving their blessings and their wishes are given consideration. On the other hand, I have given blessings in a public gathering of Saints; for I discover that in the days of the first patriarch, Joseph Smith, the Martyr's father, that it was not an uncommon thing for them to gather a number of Saints and have a season of prayer and then give a number of blessings. Many of the first patriarchs in the Reorganizations gave as many as ten or fourteen at one session. However, I do not consider that wise or just either to the patriarch or to those who receive blessings. I have used the rule of giving not more than three at one session, however under certain circumstances we have made exceptions. Not often do we give more than six in a day except at reunion time where there may be a great demand and where people have no other opportunity to receive their blessings.

It will be discovered that there is a great physical as well as a mental strain in the giving of blessings. I learned this before coming into the order, from witnessing the exhaustion of some of the older men who tried to do too much. It is wisdom to use moderation in this line and we are justified in doing so.

The question of worthiness bothered me for some time until I was taught by experience and the leadings of the Spirit. For instance, some may come for blessings who have been careless and negligent about their prayers and service to God. Here is an opportunity for the Spirit to admonish, instruct, direct in such a way as to cause the individual to awaken to their responsibility. I have seen this proved in many instances and as such it becomes a source of revival to them. My father once told me that in his experience, blessings often were of such a character that they revived the faith of the individual and caused him to become active in service. I have found this true in my own experience.

We have had some rather startling experiences along the prophetic line in the giving of blessings. One sister was told that she would have to make a decision soon that would affect her in this life and in the life to come. I was disturbed somewhat concerning this, for I did not understand what kind of a decision that would be. About a year later I met this same sister and asked her about it, and she told me that a short time after receiving that blessing, the young man to whom she was engaged to be married told her that she must either give up her church or him. She said the statement in her blessing came to her and she could hear my voice as plain as the morning it was given,

"You must make a decision soon that will affect you in this life and in the life to come." She took the ring off her finger and told the young man that she would not give up her church for any man. He was the son of Catholic parents, quite well to do, and they were very much opposed to the marriage and threatened to disinherit the son if he persisted in marrying this girl.

Another peculiar feature of our work is found in giving the lineage of different individuals; this must come only through the influence of the Spirit, for no one can tell this by his own knowledge. In some instances it is not given; some may not be of the household of Israel except by adoption or obedience to the gospel and some in the same family may be of different tribes. This was a problem to me until it was made plain. We each have four grandparents and each one may be of a different tribe and the children and grandchildren may inherit in any one of the four tribes. This was made clear to me by the Spirit. I gave a blessing one time to a young man whose lineage was given with Judah; the next day one of his friends told me the man did not like his blessing so I asked him about it. He said: "The blessing is all right but the lineage is what I don't like. I hate the Jews."

I said to him, "You do not hate the Jews, remember, your Savior was a Jew." A strange look came over his face and the tears started and he said: "Brother Smith, I never thought of that. I will never find fault again."

We find more of the tribe of Ephraim than any other and I am of the opinion that this is because Ephraim was mixed among the nations and was not rebellious and are more inclined to receive the gospel readily, than are the tribes of Judah, Benjamin and Manassah, who held themselves aloof from the other nations. I may be wrong in this but that is the way it appears to me.

The order some time ago drew a line as to the age one should be before receiving a blessing and this is fifteen years or over. We find in many instances that it is the parent who wants the blessing for the child and the child knows very little about it. When a child receives a blessing in such instances it is often laid away and forgotten about and does very little good. We feel that one should be old enough to sense the need of the divine help and thus desire the blessing for himself. We have had many come to us and ask for another blessing because they had received theirs when they were so young and did not get the Spirit that should come with such a blessing and theirs

was just a child's blessing, which had not been a help to them when responsibilities came in their later life. In some instances I have taken up such a blessing and have given another in its place because of the childish nature of that blessing. We have not given a second blessing without a very good reason for such, for we have found some persons who would want a blessing from every new patriarch who came along.

We are sometimes asked for a special blessing, and in such instances I have kept a copy of it for my own record, in case it should be reported that things were said or promises made which were not in the blessing. A public record is not made of such, however, as of the patriarchal blessing, and I have never had to refer to any of my copies so far; they are usually held in confidence. Some of these blessings are given to those going on foreign missions and some for special spiritual guidance in their work and some for comfort and encouragement when under special trial or stress of conditions.

I have always believed that the Presiding Patriarch should have more of the direction of the work of the Patriarchal Order than has been conceded in the past; since the patriarchs are not under the direction of the minister in charge, and so the head of the order in connection with the Presidency, should have the oversight of the work of the members of that order to a greater extent than has been granted in the past. The heads of other departments have certain rights in their departments, in carrying out their work. Why not the head of this order?

“Do the Work of an Evangelist”

2 Timothy 4: 5

The presiding patriarchs, Joseph Smith, Sr., Hyrum Smith, Alexander H. Smith, and Frederick A. Smith, in their turn, were dignified and wise and helpful in their ministry. I trust there shall be no recession from the best of their traditions and standards.

RELATION TO GENERAL PRIESTHOOD PROGRAM

There may be a tendency in some quarters to think of the evangelist as one working apart from other lines of ministry. If so such a thought is in error. The church is developing a more unified, affirmative, and constructive

working program for the entire body of the priesthood. The work of the evangelist should be caught up in that general program. Whether evangelists are traveling under general church appointment or laboring locally, they should endeavor to work in close accord with administrative officers, both general and local, that their work may be effectually and wisely tied into the general church program for the ministry.

AS REVIVALISTS

One of the duties of the evangelist is to hold revival meetings. Perhaps relatively few of the members of the order as it now stands are in position to carry on protracted revival services. Those who are able to do so may well give careful thought to the best methods of conducting such meetings to meet the demands and restrictions of modern conditions. Let us pray that the time will speedily come when young men gifted in that work may be added to the order that this line of work may be developed more nearly to the extent of its possibilities.

It should be remembered, however, that to be a reviving influence in the church one need not necessarily be engaged in holding revival meetings. The sermons, testimonies, conversations, the whole life of the evangelist should revive and encourage the Saints. He should stimulate their faith in God and Christ and their loyalty to the church and its program.

MINISTERING TO THE HOMES OF THE SAINTS

There is rather general concern felt by thoughtful people about the decay of home life and the prevalence of divorce. The first impulse is to denounce such conditions, to legislate against divorce, to discipline those securing divorce without scriptural grounds.

All that we have mentioned may need to be done in its time and place; but not all of these together even approach a solution to the problem. The only procedure holding forth hope is that which contemplates the education of our people, particularly our young people, concerning the sanctity and beauty and the true meaning of the marriage covenant, and after marriage a following up of such ministry to the home as shall help to hold it together against the forces that attack from without and undermine from within.

The church is developing that sort of affirmative program touching marriage and the home. The keen interest taken

in such a program is indicated by the throngs that flocked to attend classes dealing with that theme during recent General Conferences. The evangelist should be alert to help in such a cause as he has opportunity.

THE PROBLEMS OF YOUTH

The church is vitally concerned to hold its youth. They are assailed by great temptations under modern conditions. They have all the old problems—emphasized and made more difficult by conditions in the world about them today.

To stand over our young people and forever warn them, "Don't do this! Don't do that!" by no means solves their problem, and may in fact drive them quite beyond our reach. They are prone to conclude that the church is merely a repressive agency—an institution forever in their way—always shutting doors in their faces. It may be necessary to rebuke sin—but remember, the most telling rebuke is an affirmative preaching and living of active righteousness.

The church is now stressing a program of activity for its youth. Its major emphasis is upon the things that youth may *do* through and for the church. It would be known as an institution that invites rather than forbids, that leads out, that opens doors of service before its young people. As he has opportunity the evangelist may with joy tie his work into such a worth-while endeavor.

GIVING COUNSEL

The evangelist is to counsel and advise. He is likely to be sought out by those who have no inclination to heed advice. To such no real ministry can be given. Others come humbly and in distress of mind. To such, humbly and with prayer, the evangelist may give his best.

It may be that rather often people will come desiring that they shall have at once a detailed, specific revelation, a "Thus saith the Lord, you shall do this," or, "you shall not do that." Such a thing may happen, but not as a rule. It is beyond reason to suppose that any man shall set himself up as an infallible living oracle. With such wisdom as he has, quickened by the divine spirit, the evangelist may advise others as he might his own children—and God knows there are times when we would like to give our own children an infallible declaration of the word of the Lord, but can only advise with such wisdom as we have and such light as is given, and leave them, under their own free agency, in faith to make their own decisions.

Again it is to be hoped that our numbers may be increased and strengthened. May the Lord, through the agencies appointed, speed the time when in every local church of considerable size there shall be an upstanding, wise, godly, resident evangelist. Then the Saints shall not need to wait the coming of some traveling evangelist; they can go directly to one whom they know well, one who knows them well, one who knows their problems and their personalities and so is at a point of great advantage to either advise or bless them.

Let us pray the Father to send more laborers of the type just mentioned into the vineyard; that our own order may be strengthened and the Saints be ministered to. In the meantime, let us with faith and devotion continue to render an active, constructive, affirmative ministry.

TO THE CHURCH

It is not necessary for me to remind the church that we are living in a time of world confusion and distress. The times that Christ and the apostles portrayed as coming in the last days are here. The testimony is upon the front page of every morning newspaper. It courses through the air on the radio waves from many stations—tune in at the news hour on any of them and hear it.

To meet conditions coming on the earth, it may be necessary at the right time to make physical preparations: to do a work of gathering and building. It is necessary *immediately* to do a work of spiritual preparation, wherever we are, in our homes and in our lives.

Great opportunities are before us, and great responsibilities. There are dangers that must be reckoned with. There are tasks too great for us to accomplish of ourselves. But remember the song that we so often sing: "Though great the task that lies before us, we trust in one divinely strong." May we be worthy to receive his blessing.

ELBERT A. SMITH.

President of the Order of Evangelists.

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Use and Abuse of Spiritual Gifts

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I. Correct Use of the Gifts

TEXT: Now concerning spiritual gifts, brethren, I would not have you ignorant.—The Apostle Paul in the First Corinthian Letter, chapter 12, verse 2.

Paul warned the Saints against ignorance concerning spiritual gifts. They were not to be neglected on the one hand, nor, on the other, were they to be handled carelessly, through ignorance. He named wisdom as the master gift, associated with knowledge and faith, and devoted most of the fourteenth chapter of that same letter to instructions concerning the wise and orderly use of spiritual gifts, closing with the admonition, "Let all things be done decently and in order."

As a fundamental postulate he declared: "The spirits of the prophets are subject to the prophets" (1 Corinthians 14: 32). Men were not to be parrots repeating divine messages without understanding. Nor were they to be mechanisms moved like puppets under the prophetic spirit. Nor was the Lord to pour words through their mouths without their understanding. They were to perceive the will of God, clothe the message as best they might in their own language under the kindling influence of the Spirit, and all this under the eternal principle of man's free agency. They were to use wisdom as to when, how and where they should speak prophetically.

In this connection President Joseph Smith advised the General Conference of 1906:

"I never was taken in a trance: but the influence of revelation upon me has always been to quicken, to make vivid and clear. And my understanding of revelation as we have it, is that every man stands before God upon his individual responsibility, and his individuality never will be taken from him unless he himself consents to it. And if he does, he opens the avenues of his soul for the incoming of a spirit that will ruin him" (General Conference Minutes, 1906, page 919).

WHAT ARE THE GIFTS?

With his genius for orderly classification, Paul enumerates the spiritual gifts, nine in number, beginning with the gift of wisdom:

“But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the words of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will” (1 Corinthians 12: 7-11).

THE GIFTS RESTORED

The restoration movement restored the primitive Christian church in its organic form and with it the primitive Christian doctrines, accompanied by the gifts and blessings of the gospel enumerated by Paul. Some of these gifts were clearly of a miraculous or supernatural nature and the churches of the nineteenth century were agreed that all these had ceased with the days of the apostles and were no more to be enjoyed. Calvin, commenting on the Corinthian letter, from which we have quoted, chronicled the richness of the gifts enjoyed by the early Christian church and then noted with lamentation the poverty of modern Christianity in that particular. He said:

“From this passage of Paul’s writings, we may conjecture how very illustrious that church was [the early Christian] in respect of an extraordinary variety and abundance of spiritual gifts. . . . We now see our leanness, nay, our poverty, but in this we have a just punishment sent to requite our ingratitude. For neither are the riches of God exhausted, nor his benignity lessened; but we are neither deserving of his bounty, nor capable to receive his liberality” (Calvin on Corinthians, volume 1, page 765).

John Wesley also had an interesting comment on this question which has frequently been quoted by our missionaries, particularly in the early days of the church:

“It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian. . . . From this time they almost entirely ceased. . . . The cause of this was not as has been commonly

supposed, because there was no occasion for them, by reason of the world becoming Christian. This was a miserable mistake, as not a twentieth part was at that time even nominally Christian. The real cause was that "the love of many had waxed cold," and the Christians had no more of the Spirit than the heathen. . . . This was the real cause why the gifts of the Spirit were no longer retained in the church, because the Christians had turned heathen again, and had only a dead form left" (John Wesley, sermon 94).

A book published by the Methodist Book Concern in 1834 (just four years after the organization of this church) and intended for use in their theological schools, has the following statement concerning these gifts:

"The gift of prophecy has passed away with the other miracles of the first age of Christianity" (*Theological Institutes*, page 575).

Perhaps more emphatically was the public attitude defined in the document drawn up by the leaders of the mob that drove the Saints from Independence in 1833:

"It is more than two years since the first of these fanatics or knaves (for one or the other they undoubtedly are) made their first appearance amongst us, and pretending as they did and now do to hold personal communication and converse face to face with the most high God; to receive communications and revelations direct from heaven; to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired apostles and prophets of old. . . .

"They openly blaspheme the most high God and cast contempt on his holy religion by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues by direct inspiration, and by diverse pretenses derogatory of God and religion, and to the utter subversion of human reason" (*Church History*, volume 1, pages 313, 314).

The gifts were common in the church in the year 33 A. D. or very shortly thereafter, but in the year 1833 A. D. it was considered blasphemous to claim them for the church. Even in more recent years it was a common experience that when our missionaries preached in a new place and especially when they were engaged in debates they would be challenged to drink poison, raise the dead, or perform some other miracle to convert the people. "Do this and we will believe," was the cry of orthodox ministers representing practically every church then existing. They forget that ordinarily belief and conversion were to come through the

preaching of the gospel and that these gifts were then to be enjoyed.

A CHANGE IN PUBLIC SENTIMENT

It is significant that presently there came a very radical change. Whole churches were built up around the exercise of even one of the gifts. Christian Science developed largely around the one gift of healing. Others grew up about the exercise of the gift of unknown tongues.

Not so long ago the Kansas City *Star* spread over its front page the story of the alleged divine healing of the wife of the pastor of a very prominent orthodox church. Numerous such instances are reported and no longer draw down the hatred, ridicule, and persecution which they brought upon the Saints in early days. I doubt not some of these experiences thus reported are genuine. Where faith is present in the hearts of good people who are living by the light they have, it is only reasonable to conclude that blessings follow. On the other hand, some of these manifestations are spurious, as a great many impostors have gone out in the name of religion; and we are also forewarned in the Scriptures that evil spirits shall go abroad in the land claiming to represent God.

EXPERIENCES IN THE EARLY CHURCH

Simultaneously with the rise of the restoration movement, even before formal organization of the church, the gifts began to be manifested. On the occasion when the Aaronic priesthood was restored in May, 1829, when Joseph and Oliver were baptized, they had a remarkable experience, which Joseph chronicles as follows:

"Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass: And again so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation" (Joseph Smith in *Times and Seasons*, volume 3, pages 865, 866.

And again on the occasion when the church was organized, April 6, 1830, a similar outpouring was experienced

and Joseph describes it in the closing paragraph of his account of that occasion:

"We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly" (*Times and Seasons*, volume 3, pages 944, 945).

PROPHECY ON THE REBELLION

There were numerous instances aside from the various revelations appearing in the *Book of Covenants* when the spirit of prophecy was enjoyed. The revelation predicting the Civil War in the United States is an example. This prophecy given to Joseph Smith in 1832, December 25, was published in *The Pearl of Great Price* in Liverpool, England, in 1851 and in at least two other publications some time before the outbreak of the war. It set forth in detail that this rebellion should begin in South Carolina, that the southern states should be divided against the northern. It outlined the course that the war should run, even to the detail that the southern states would appeal to Great Britain, as they did eventually, involving the United States and Great Britain in the Mason-Slidell incident, which at one time threatened war between the United States and Great Britain. No prophecy contained in Scripture is better authenticated or has been more strikingly fulfilled.

ADVICE TO AMERICA

It is quite evidently true that the spirit of prophecy was with Joseph Smith in 1844 when he issued his pamphlet setting forth his views on government. At that time he was running for the office of President of the United States. It has always seemed to some of us that it was a foolish thing for him to do, to permit himself to be nominated for that position. However, President W. W. Blair wrote that he interviewed the prophet's widow, Emma Smith, and questioned her on this point and that she said it was contrary to her judgment and contrary to Joseph's judgment that he should run for President of the United States; however, influential church people over-balanced his judgment with the plea that it would bring prestige to the church. Furthermore the Saints felt that they had been betrayed by both major political parties and could not conscientiously vote for either one, hence would set up a ticket of their

own. It is not probable that Joseph ever seriously entertained the thought that he had a chance to be elected. However, the fact that he did run for that high office furnishes a background against which his advice to the nation stands out very strikingly, because in the document "Views on the Government and Policy of the United States" published by him and scattered broadcast as widely as he could send it, he advised the states to buy the slaves and set them free not later than 1850. That date would have given ample time to get the slavery question entirely out of the way, and with that removed the Civil War might easily have been avoided. (See *Times and Seasons*, volume 5, pages 528-533; *Church History*, volume 2, pages 713, 726).

GIFT OF HEALING CONTINUES

The gift of healing was enjoyed very early in the days of the restoration movement. Some of the experiences were well attested by witnesses who were nonmembers of the church. For example Hayden's *History of the Western Reserve* has the following chronicle:

"Ezra Booth, of Mantua, a Methodist preacher of much more than ordinary culture, and with strong natural abilities, in company with his wife, Mr. and Mrs. Johnson, and some other citizens of this place, visited Smith [Joseph Smith] at his home in Kirtland, in 1831. Mrs. Johnson had been afflicted for some time with a lame arm, and was not at the time of the visit able to lift her hand to her head. The party visited Smith partly out of curiosity, and partly to see for themselves what there might be in the new doctrine. During the interview, the conversation turned on the subject of supernatural gifts, such as were conferred in the days of the apostles. Someone said, 'Here is Mrs. Johnson with a lame arm; has God given any power to men now on earth to cure her?' A few moments later, when the conversation had turned in another direction, Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: 'Woman, in the name of the Lord Jesus Christ, I command thee to be whole,' and immediately left the room.

"The company were awe-stricken at the infinite presumption of the man, and the calm assurance with which he spoke. The sudden mental and moral shock—I know now how better to explain the well-attested fact—electrified the rheumatic arm—Mrs. Johnson at once lifted it up with ease, and on her return home the next day she was able to do her washing without difficulty or pain" (Hayden's

History of the Western Reserve, pages 249, 250; *History of the Church*, volume 1, page 91.

The foregoing is a plain, unvarnished account of a case of divine healing, and it is an account written and published by people who were antagonistic to the Latter Day Saints and their belief. It ends with a pitifully weak attempt to explain the phenomenon witnessed.

IN THE REORGANIZATION

The gifts of the gospel, including wisdom, knowledge and faith, accompanied by the spirit of prophecy and the gift of unknown tongues, were enjoyed abundantly in the early days of the Reorganization. Chronicling a meeting held April 7, 1853, Jason W. Briggs writes:

"It was at this meeting that [there was] an exhibition of power, light, and unity of spirit, above any ever before witnessed among us. Tongues were spoken and interpreted; hymns sung in tongues and the interpretation sung; prophecy and visions were exercised here for the first time to the writer. Many sang in tongues in perfect harmony at once, as though they constituted a well-practiced choir" (*Church History*, volume 3, page 222).

While at the conference of April 6, 1860, at Amboy, on the occasion when Young Joseph took his place as president of the church, similar experiences were had:

"Prayer meetings were held every evening during the conference and the Spirit of God was poured out upon the Saints in an extraordinary degree. The gift of tongues, interpretation of tongues, the gift of prophecy, and other gifts, were graciously bestowed" (*Church History*, volume 3, page 277).

AN EXPERIENCE AT LAMONI

These experiences have continued until the present time. From various "reunions annually" come reports of genuine manifestations of real worth and merit, and associated with them the equally evident gift of wisdom in their handling. It may be true that in some places unwisdom is manifest, but in numerous instances the experiences are the type that commend respect and strengthen faith.

I recall one experience at a Lamoni reunion. The prayer meetings had been pentecostal in nature. During one of those morning prayer meetings when there was an extraordinary manifestation of a high order of light and intelligence and power through various gifts, I observed the Reverend Partridge, then pastor of the Methodist Church

in Lamoni, seated in the center of the congregation. I wondered what effect that experience would have on him. Presently he arose in the meeting and said, "I feel that if I should keep silent longer the very rocks would rise up and cry out. I have experienced a power here that I did not know was any longer on earth."

A day or two later he came to see me in the Herald Office editorial room and stated that he wished advice. He had already heard rumors that because of what he had said in our meeting he would be changed to another pastorate. He had seriously meant what he said in the prayer meeting. He did not wish to leave Lamoni. On the other hand he was approaching a time in life when he would be retired with a pension. If he should resign his pastorate he would lose the pension and would be obliged to go to work. He said, "I little thought that I, a dyed-in-the-wool Methodist preacher, would ever come to a Mormon elder for advice." I advised him that we had nothing to offer in the way of salary or promotion. We could make no promises in that regard. But that we believed we had the "pearl of great price" and that if he had spiritual evidence to that effect he would do well to investigate the work thoroughly, and if he found it true embrace it. He resigned his pastorate, went to work at secular employment, spent one year or longer studying the work, then was baptized. This was a striking example to me of the power of the gospel to break through the hard shell of religious prejudice. That man was not converted by the exercise of the gifts. He felt their power and light, it is true, but it was through a long and careful study of the message of the church that he finally came to the decision to be baptized.

THE FIRST GENERAL EPISTLE OF PRESIDENT JOSEPH SMITH

The spirit of prophecy was strikingly in evidence in the first general epistle issued to the church by President Joseph Smith, July 19, 1861. Bearing in mind the scattered condition of the Saints, the false doctrine into which many of them had been led, following the assassination of Joseph and Hyrum Smith, the conditions lying before the world which have recently developed, read these paragraphs of that epistle:

"In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite,

once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the *Book of Mormon*; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

“And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God’s wrath shall smoke through the land; when men shall know that there is a God in Israel, . . . and all Israel shall cry, ‘Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion. Amen and amen.’”—Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints. Nauvoo, Illinois, July 19, 1861. (*Church History*, volume 3, pages 294, 295.)

As a boy I found in the attic of our farm house a yellow copy of this first general epistle. I read it through, and though I was but a boy the Spirit of God burned in my bosom with the testimony: “The man who wrote those words was a prophet of God!”

GIFT OF HEALING CONTINUES

Not only has the gift of prophecy continued with the church to the present time, but also the gift of healing. I believe that the presence of this gift is not diminished by comparison with most other periods in our church history. very frequently cases are brought to our attention. Some of these have occurred since the development of scientific aids in the diagnosis of disease and thus we have an added confirmation through use of the X-ray and other aids to correct diagnosis.

In Southern California we have a good member whom I will call Brother Sylvester. He is a man of unquestioned integrity. Quite some years ago when employed in a grocery store, while making deliveries, his delivery wagon was struck by one of the big Pacific Electric interurban cars going at a terrific speed. He was thrown high into the air—spectators said as high as the tops of the telephone poles along the way and fell flat on his back on the cement pavement. He was taken to the hospital and an X-ray revealed that the bones across his back and hips were broken in many pieces. The doctors gave little hope for his recovery and said that if he should live he would be a cripple. Elder T. W. Williams came to administer to him and Brother Sylvester has several times told me in utmost seriousness that while Elder Williams' hands were on his head he felt the shattered bones in his body draw together with a grating feeling, and in a remarkably short time he recovered and spent a great many years at the hardest kind of manual labor.

One day in the office of a well-known physician in Independence, Missouri, I noticed there the pastor then of one of our local churches, a man of unquestioned integrity. I observed how ill he looked and how despondent. After he had gone out I questioned the physician, a man who is justly reputed to be of great skill in diagnosis. He told me Brother X, as I will call him, had developed an infection of the bone in one of his shoulders, probably of a cancerous nature, that it might be necessary to amputate the arm, though it might be possible to take out a section of the bone and attach the arm to the shoulder-blade, giving him a short arm that might be of some little service. This diagnosis was based on X-ray pictures. Subsequently Brother X went to the Bell Memorial Hospital in Kansas City, Missouri, and further X-rays were taken and the diagnosis was confirmed.

Some months later I went out to the home of Brother X and found him busily at work in his shop, apparently in excellent health. I asked him what had happened and he went on to tell me with considerable evidence of deep feeling that he had become so afflicted that he was confined to his bed and suffered such extreme and excruciating pain that when people walked across the floor in an adjoining room he could scarcely endure the jarring of his bed. While in this condition his little church congregation had prayers for him. Two of the elders came and administered to him, and he assured me that while their hands were on his head the pain left entirely and had never returned. He

went back to his work and has been doing hard work ever since.

Scores of well-authenticated incidents illustrating the marvelous exercise of this gift of healing might be enumerated but these must suffice for the present.

BENEFITS OF THE GIFTS AND DANGERS

When dominated in their use by the gift of wisdom the various gifts bring healing to body and mind. They bring comfort and edification. The spirit of prophecy especially brings knowledge of the mind and will of God. Its province is not alone to foretell events, indeed that may be a minor function. By no means is it intended to make the one exercising it a fortuneteller or soothsayer.

Given a lack of wisdom in the exercise of the gifts or a lack of wisdom in our attitude toward them and response to them, they become a source of positive danger leading to all sorts of follies and excesses and false and harmful reactions. Their misuse has resulted in discord, division, and near ruin to our work in numerous localities. Thus we may well give some thought to the misuse of the gifts, that we may be on our guard.

II. Dangers in Misuse of the Gifts

Having spoken as I have done in strong affirmative terms in support of a continuation of the spiritual gifts, I may now be indulged in some words of advice and caution without danger of being considered agnostic concerning the gifts or antagonistic to their exercise. I subscribe to the statement in the *Book of Mormon*:

“And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men” (Moroni 10: 14).

Believing as we do in the continuation of these gifts it becomes very essential that we should be wise in our attitude towards them.

Speaking about certain lavish manifestations of purported prophecy, Dr. Joseph Luff one time said something like this: “If gold were as plentiful as sand, everyone would have gold.” When purported gifts of God are exercised con-

stantly, extravagantly, unwisely, people begin to ask if it is really gold or only sand that is being so lavishly thrown about.

SPURIOUS MANIFESTATIONS

Sometimes an evil power has simulated the gifts—false manifestations have been given. Where there is a genuine currency in circulation there is always a counterfeit. Sometimes a purported “gift” is entirely of human origin. At a prayer meeting in Lamoni a man was speaking ostensibly in prophecy; he was halted by Apostle John Garver, in charge of the meeting, and Brother Garver said that the pronouncement was originating solely in the mind of the man speaking. Before the meeting closed the man arose and confessed that he had been overcome by a desire to appear prominently before the people and had spoken entirely of himself.

When there are such manifestations present it is necessary that responsible men in charge of meetings shall be prayerful and wise and receive the spirit of discernment that they may protect the people (*Doctrine and Covenants* 50: 7).

A VIEWPOINT THAT IS OUT OF FOCUS

Certainly it is a misuse of the gifts of prophecy to disobey, even to ignore revelations already given, approved by the church and published in the church books, and then importune God for further revelations through special dispensation at some prayer meeting—while the *Doctrine and Covenants* with its many modern prophetic utterances is at home unopened and unstudied.

Most of the abuses and misuses of the spiritual gifts have their root in a failure to evaluate them as a whole. Sometimes people who make this error come from a prayer meeting, and say, “The gifts were *not* manifest.” They are thinking of only *two* of the spiritual gifts, “unknown tongues” and “prophecy.” The superlative gifts of wisdom and knowledge and faith may have been richly in evidence at the meeting, but for those people the occasion was barren and unprofitable because two other gifts were not there. Or they may come from such a meeting and say, “The gifts were *poured out*. There were twelve prophecies and five tongues.” There may have been, on the other hand, at that meeting marked absence of wisdom in the administration of the entire occasion, in the attitude towards the gifts manifested, and the uses made of them afterwards.

Such an attitude as that just noted results from a distorted view, and that view is all out of focus because it does not take into consideration *all* of the gifts in their *relative* values in their relations to each other. Given such an attitude it is possible, and on occasion has occurred, that those who develop that appetite demand more and more and more of such experiences, and that they shall be more and more *sensational*. It is like a taste for very highly seasoned food: if it is not hot it is not food. Some Mexicans cannot sit down and enjoy a plain, wholesome American dinner. And it is possible to get into the attitude where one cannot enjoy a prayer meeting in which the Spirit of God moves quietly and peacefully, where the gifts of wisdom, faith, and knowledge rest upon the presiding officers, and are with the people, unless there is also an out-pouring of these other two gifts on which attention has been riveted.

Pentecost came but *once* in all Christian history. There have been similar occasions, it is true. There are yet. All of them are transitory. The gift of prophecy may be upon one in its spoken expression rather briefly; but the gifts of wisdom, knowledge and faith should be manifested every day of his life, and increasingly so as the years go by; and no mere spectacular exhibition of the more obviously miraculous gifts will atone for its absence.

EXTREMES IN INDIVIDUAL MINISTRY

In the individual life also it is possible to go to extremes. It is not necessary now to refer to any living person, so no one need be hurt. But in past years we have noted men who too often or too continuously sought to wear the mantle of the prophet. Their ministry became out of proportion and one-sided. It is surprising the number of such men who came to believe themselves to be "The one Mighty and Strong," "Baurak Ale," or one of the prophets destined to die in the streets of Jerusalem. Finally they died quietly in bed never having been or done any of the things they dramatized in their own minds. In the meantime they had done their best (or worst) to regulate branch, district, mission, and general church authorities.

Even those who have some portion of the prophetic spirit should always remember the fundamental principle that "the spirit of the prophets is subject to the prophets." I have the revelations given to Isaiah and to John and other prophets and I use them as judgment and the spirit of wisdom may direct me to do. It is no less imperative that I should thus handle those that may come to me myself, using them in wisdom and with temperance.

TWO EXTREMES

We recognize that there are two extremes. There is danger in the excesses that I have just pointed out. On the other hand, men in responsible positions sometimes neglect to seek certain of the spiritual gifts that their position might well justify them in exercising. They allow those gifts to revert to irresponsible hands. The people do have a legitimate desire to hear on occasion a "Thus saith the Lord" from men whom they trust and respect.

In this connection, however, it is to be remembered that devout and able men do speak under the prophetic office, revealing the will of God, but without declaring, "Thus saith the Lord." To those having the gift of "discernment" it is no less obvious that they are indeed exercising the gift of prophecy, but quietly, and without sound of trumpets. He that has wisdom and "discernment" let him note such instances and profit by them, and not say, "The gifts are not manifested in that man's ministry."

During the early days of his presidency, President Joseph Smith was contemptuously called "The dumb prophet" because the revelations that came through him to the church to be passed on by General Conference were infrequent—only three of them during the first twelve years. Yet it is obvious now that during those years he often wrote and spoke under the prophetic spirit, but without declaring, "Thus saith the Lord." Then came the remarkable revelation of 1873 and he who had not scattered sand about was seen to have brought forth the fine gold of divine revelation.

WHERE ZEAL WITHOUT WISDOM RULES

An example of what may happen, and several times has happened in varying degrees of disaster, is found in the "Pupu" movement in our Island mission. This schism developed about 1905, ran its course, and came to an end about 1913. Numbers of Saints there, carried away by a too great thirst for spectacular exhibitions of spiritual power, drifted into an extravagant type of spiritualism. They called themselves "the priesthood movement," and became known as the "Pupu" people. They divided the mission and for a time brought distress and disaster to the work of Joseph and Emma Burton and others of our missionaries. When effort was made to restrain them and teach them a more balanced habit of thought and worship they began to go away into the forest in companies, or to other secluded places, under the leadership of men of more zeal

than wisdom, to indulge in their orgies of emotionalism. The devil took clever advantage of their lack of wisdom and led many of them from the church. It required years of patient labor to adjust this difficulty and win back a number of those who had been deceived.

The Saints may well be suspicious of any movement, however, full of zeal, but lacking wisdom, that leads them away from the orderly administration of those men set by law in responsible positions to teach and direct as "they shall be led by the Spirit." God has said that if we will honor such men he will honor and bless them. (*Doctrine and Covenants* 125:14.) If there arise a conflict of opinion between such men and irresponsible persons not called by either the voice of God or the voice of the church to direct, the presumption lies clearly that the Lord is with the men whom he has told us to honor.

TRANSCRIBING AND DISTRIBUTING REPORTS OF PROPHECIES

President Joseph Smith was a man whose wisdom was seldom questioned. Certainly he was never jealous of his own prerogatives or of others in their ministry. On an occasion he complained that while he, as president of the church and prophet to the church, when he received a divine communication was required to write it out with care, thus having time to give it accuracy, and then must submit it to the various quorums such as the Presidency, Twelve, and Seventy, and afterward to the General Conference for scrutiny, criticism and approval, other persons could get up anywhere at any time ostensibly under the spirit of prophecy and deliver statements and someone would put the statements in writing, scatter them broadcast, and people would take them as verily being the word of God and a law to the church, and even paste them in the back of the book of *Doctrine and Covenants* and use them as of equal authority with revelations the church had approved after having passed the test just set forth.

March 8, 1922, the Joint Council of Presidency and Twelve adopted and ordered published the following resolutions:

"With reference to local 'prophecies,' 'inspirational utterances,' or 'spiritual manifestations,' which in some instances have been reduced to writing, and put into circulation more or less widely, and some embarrassment has resulted therefrom; inasmuch as the law provides that all such manifestations affecting the general church in doctrine, polity and practice, etc., shall come through the recognized instrument and then before becoming law to govern the

church, shall be subjected to the customary process of scrutiny, and adoption by the various ministerial bodies and afterwards to the General Conference.

"Further, in matters of local administration, spiritual instruction is subjected to the safeguards specified in the law, *Doctrine and Covenants* 125: 14.

"The Joint Council therefore expresses the opinion that in the cases of prophecies, inspirational utterances, or spiritual manifestations, etc., enjoyed by individuals or in congregational services, such should not be put into manuscript or printed form to be circulated for any public purpose.

"Should it be thought by the one enjoying such gift, or the one to whom the message is given, to be of sufficient importance to have any publicity, the matter should be referred to the office of the First Presidency for their consent to publication and circulation."

At times prophetic utterances have been voiced at local gatherings that have seemed to be of more than local import, and with the tacit or expressed consent of the church authorities they have been published in church periodicals; but even then they do not stand on a par with the revelations that have been approved by General Conference and made a law to the church.

It is quite true that the process of copying and distributing without supervision may convey to people a genuine and true prophecy delivered locally in some prayer meeting; but the very same system opens the way to scatter broadcast many unprofitable and even false manifestations. The danger is self-evident and too real to be scoffed at.

PROPHESYING OVER THE SICK

Some men, deeply moved upon by their own sympathy when administering to the sick, have yielded to the impulse to promise recovery. Such prophesying is not an integral part of the ordinance of administration to the sick, which includes the prayer of anointing and the prayer for recovery. In some instances such promises, not being founded in fact or in the divine will, were not fulfilled and never can be fulfilled, resulting in a great loss of faith upon the part of those affected and humiliation to the church. There was so much misuse of the gift of prophecy in this regard that the Lord gave a warning against it:

"Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do

except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom. Many spiritual manifestations have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people. They are not justified in permitting their human sympathies to overcome that which has been written in my Scriptures. The spirit of the prophets is subject to the prophets" (*Doctrine and Covenants* 125: 15).

CALLING MEN TO THE MINISTRY

Often in the past men and women, not necessarily in positions of responsibility, have arisen in prayer meetings and announced the divine call of some person or persons to the priesthood, perhaps to some specific office in the priesthood. Members of the local church affected have felt that the call was thus verified and certain and that the ordination *must* be pushed forward and accomplished *at once*, regardless of the judgment and inspiration of the men in responsible positions in the branch and district. This was an abuse of the gifts. The pronouncement thus made public should have been considered at most a *possibly true prophecy* and should have been permitted to rest there and abide its vindication in the passage of time until those through whom such a call should be verified had spoken. On that point President Joseph Smith wrote:

"One source of safety to the branch lies in this, that no instruction requiring branch action, or action of the branch officers, is to be accepted and acted upon unless such instruction comes to the branch through its properly constituted authorities, or such authorities have the testimony of the Spirit for themselves" (*Saints' Herald*, volume 44, page 629).

The Lord spoke in very clear terms on this subject:

"Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If my people will respect the officers whom I have called and set in the church, I will re-

spect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction." (*Doctrine and Covenants* 125: 14.)

The rule set forth above is now quite generally understood, though there are branches and districts in which it is sometimes violated or ignored.

GIFT OF HEALING

The gift of healing has been bestowed in the church and continues up to the present day. It is a genuine part of our gospel program, but its recognition does not mean that one may defy the laws of health, ignore sanitation, hygiene, and reasonable rules of diet, and then expect to be absolved from all penalty through the principle of divine healing.

Nor does belief in the gift of divine healing mean that we are not to give proper nursing and medication to the sick. The fact that Thomas B. Marsh was called by revelation to be a physician to the church in 1830, and later that position was held by Dr. Joseph Luff and by Dr. Teel, the further fact that the Lord commanded the building of a sanitarium—all this indicates that our belief in divine healing is not by us considered inconsistent with the practice simultaneously of proper nursing and medical treatment. (What constitutes proper medical treatment is not here discussed. The principle alone is had in mind.)

THE GIFT OF TONGUES

The gift of unknown tongues and interpretation thereof is one of the gifts not so easy to understand or evaluate. Evidently on the day of Pentecost it was used to enable the ministers to preach to people whose language they did not understand. And in our own experience there have been examples when it has thus been enjoyed. Following is an extract from a letter written by a pioneer missionary to the South Sea Islands, Brother Hubert Case, the letter being dated November 18, 1919:

"I just got your letter about the question of men speaking or preaching in tongues. You will find in the *Journal of History* of one year ago an article in which it says that Lyman Wight did preach to the Indians in their own language.

"T. W. Smith preached to the natives on the island of Manihi in their own tongue just once.

"I preached to the natives on the island of Rarotonga, one of the Cook group, five consecutive nights in their own

tongue, each night, however, I would begin in the Tahitian tongue, but as soon as the spirit of liberty came, during the first five minutes of each sermon, I immediately spoke their language on to the close of the sermon. My wife knew the Tahitian language better than I, and she said the first night I began by using the Tonga words that she did not know, and she could not understand from that on; but I was made to know what I was saying. However, when the service was over, I could not talk the language.

Also following is an extract from the *Journal of History* written by Heman C. Smith:

“Lyman Wight addressed a large assembly of Cherokee Indians in their own tongue (though he had no previous knowledge of the language), and predicated that at some time there would be many in that vicinity (Oklahoma) who would embrace the gospel and rejoice in its blessings.

Bishop George Miller claimed that he, as he subsequently passed through this same territory, also preached to the Indians in their own language” (*Journal of History*, volume II, number 4, page 449).

“These would seem to be instances in which the gift of tongues served its most obvious and logical purpose. Still there were instances in the church in ancient days, and in modern times, when men addressed the Saints in tongues not known to them, and then they themselves, or some other person, under the influence of the Spirit, gave the interpretation. These examples must be considered in their due place, yet Paul said that to the Saints he would rather speak five words with the understanding than ten words in an unknown tongue” (1 Corinthians 14: 19).

CONCLUSION

Spiritual gifts are intended in their proper uses both to *comfort* and *edify* the Saints. They are not to be considered purely in their emotional phases. They should edify the mind as well as warm the heart and fire the imagination. Thus, at the end of our discussion, as well as at its beginning, we see the supreme importance of the gift of wisdom in its relation to all the other gifts. When that gift has been absent the display of other gifts has torn branches apart and even threatened whole missions. When wisdom has its perfect work these other gifts comfort, edify, and stimulate the Saints and work for the upbuilding of the church.

Spiritual Gifts

By Evangelists A. Carmichael and Elbert A. Smith

GENERAL BELIEF

In their attitude toward the spiritual manifestations the Christian world is divided approximately into four groups.

There are those who accept as a fact the manifestations of the Spirit as shown on Pentecost, but refuse to accept these gifts today—claiming that they are no longer needed.

Another group believes that from the spiritual realm there comes messages to mortals, but make no attempt to distinguish between the good and the evil, accepting any and all manifestations.

There is another group made up of individuals who accept one or more of the manifestations, each group holding to a belief differing from the other groups. Some believe in healing, and nothing more. Others believe in healing and tongues. In this article we do not take the time to comment on these various kinds and degrees of belief.

To the true follower of Christ there comes a grave responsibility that cannot be evaded—doing so will inevitably bring failure. He must sit in judgment on things pertaining to the spiritual world, known as the manifestations of the Spirit.¹

The Saints believe that these manifestations, nine in all,² are still a part of the gospel of Christ, and that they are needed today for their perfection;³ that through these nine gifts the Spirit of our Lord is manifested. They further believe that spiritual manifestations may and do come from God, man and Satan;⁴ that wherever there is something genuine there is a counterfeit; that there is opposition in all things.⁵

These facts compel us to “try the spirits” and this must be done by appealing to the law governing the getting and the using of these gifts.

Long has the church used as its rallying cry, “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”⁶

This admonition is still profoundly fundamental. Let us always remember that we are subject to the written word and the Spirit of our Lord, of which the written law is the expression. Obey God’s commands and we have complete immunity from all false spiritual manifestations.⁷

All these gifts should be exercised by “constraint of the Spirit.”⁸ By this is meant that the individual speaking

should be moved upon and possibly contrary to his own wishes, not to become overanxious and eager to display something remarkable or marvelous.

These gifts being sacred, we are instructed that they must be spoken with care. The Spirit being subject to the person, it follows that he should not only be careful that the message reflects the will of our Lord, but also is worded in the best way possible.

1. Corinthians 12: 7.
2. Corinthians 12: 7-12.
3. Ephesians 4: 12.
4. 1 John 4: 1; Matthew 10: 11; 2 Thessalonians 2: 9; Revelation 13: 11; *Doctrine and Covenants* 24: 6; 50: 1; *Book of Mormon* p. 777: 27.
5. *Book of Mormon* p. 83: 81.
6. Isaiah 8: 20.
7. *Doctrine and Covenants* 83: 13; 125: 15; Matthew 24: 24.
8. *Doctrine and Covenants* 3: 16. (Joseph Smith, the Seer: Instruction given September 28, 1834. See *Saints' Herald*, Vol. 85, p. 446.)

The Spirit—What It Is

It is well for us to determine as far as is possible what is meant by the Spirit. We are told that "the glory of God is intelligence or in other words light and truth."¹ Paul calls it the "mind of Christ."²

Mankind has the Spirit of Christ in different measurements. Some have it intermittently—others as an abiding Comforter.³ The quality of the Spirit is always the same. In its enlightenment of mankind it differs in quantity. There is only one Spirit coming from our Lord.⁴

With his deep insight as to spiritual things, combined with his unquestioned ability to discuss intelligently spiritual phenomena, Paul has given us his final findings—"the mind of Christ." Being an infinite question, only an infinite intelligence can answer it. Of this much we may be assured, that the spirit or mind of Christ is *something*—a *power*. Many believe it to be *the* power that controls all things.⁵ It is referred to sometimes in the neuter gender,⁶ and sometimes in the masculine gender.⁷

1. *Doctrine and Covenants* 90: 6.
2. Philippians 2: 5.
3. John 14: 16.
4. Ephesians 4: 4.
5. *Doctrine and Covenants* 85: 2, 3. "The Substance of Faith" by Sir Oliver Lodge.
6. Romans 8: 16; *Doctrine and Covenants* 88: 1.
7. John 16: 13; *Book of Mormon* p. 27: 50.

How to Tell the Kind of Spirit

It beareth record of the record or truth.¹ All good cometh down from above:² It inviteth and enticeth to do good.³

If the fruits of the Spirit is not by and through the obedience to the ordinances of the Gospel, it is not of God. "By this pattern ye shall know the spirits in all cases under the whole heavens."⁴

The opposite to the mind of Christ is the mind of Satan, or the satanic spirit. These two are always at variances.⁵ Between these two forces we find man, having his own mind, his own agency. He must use his mind to determine what is from God and what from Satan. Being fallible he may make a mistake. Because of his zeal, and sympathy,⁶ combined with a lack of knowledge and wisdom, he may call light darkness, or darkness light. He may attempt to speak in the name of the Lord and be reflecting his own mind—speaking presumptuously.⁷

The evil spirit inviteth and enticeth to do evil, and never to do good.⁸ A person may make a contrite prayer which is acceptable to our Lord, *if he obeys the Lord's ordinances.*⁹ This assumes that such an one has had an opportunity to learn of and obey the ordinances of the Gospel.

A person may speak contritely: his language may be meek and edify, but he is not recognized as God's servant unless he teaches and obeys our Lord's ordinances or laws.¹⁰

1. *Doctrine and Covenants* 1: 8; 59: 5.

2. James 1: 17.

3. *Book of Mormon* p. 764: 10.

4. *Doctrine and Covenants* 52: 5.

5. *Book of Mormon* p. 764: 10.

6. *Doctrine and Covenants* 125: 15, 4.

7. Deuteronomy 18: 20-22.

8. *Book of Mormon* p. 764: 10.

9, 10. *Doctrine and Covenants* 52: 4.

The Gifts Analyzed

Now concerning the gifts, brethren, I would not have you ignorant.¹ The gifts are the various manifestations of the Spirit coming from our Lord to us. They are named by Paul in his writings to the Saints at Corinth.²

They are the manifestation of the Spirit given directly to us as distinguished from the indirect manifestation as found in nature.

They are a means unto an end, the end being the fruits such as love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance.³

They are the cause, the fruits, the result.

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1. 1 Corinthians 12: 1.
 2. Galatians 5: 22, 23.
 3. 1 Corinthians 12: 7-11.

How Divided Unto Man

The Spirit divides the gifts unto every man severally as he wills.¹

The Spirit of God, being the mind of God, knows just what gift or gifts to give each man. It is desired to impart to the individual and the group some fact, some knowledge, and the Lord knows what gift to give and to whom to give it and when, that this knowledge will be imparted in the best way. It is presumed that the gifts are given to the ones who are best prepared to use them.

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1. 1 Corinthians 12: 7; *Doctrine and Covenants* 46: 6.

Gifts, Not Fruits

It is well to note that there is a difference between the gifts of the Spirit and the fruits of the Spirit. The gifts are the manifestations of the Spirit given to man. The fruits are the results that come from the use of these gifts of the Spirit, or what one *gives*.

Without the gifts there are no fruits. Gifts reflect the love of God for us. Fruits prove the love we have for God and our fellow man. Love is expressed through the thing given, and not through the thing received. The gifts are the spiritual working capital given to each man according to his ability to receive and his willingness to use.¹ The fruits are the gains in spiritual values.

A tree is known by its fruits (Matthew 7: 20): By what it gives and not by what it gets. The amount of nourishment and cultivation it gets does not determine its final value. This is judged by the returns in the way of fruit. A person is judged by what he does—by his works, and not by what is given to him.

For every gift we are indebted to our Lord. Our payment must be made in fruits.

The fruits brought forth must be through an obedience to the gospel of Christ; if not according to this pattern the fruits are not of God.²

1. *Doctrine and Covenants* 85: 7.

2. *Doctrine and Covenants* 52: 5.

Why Given

Like all the gifts of God to man, they are given to *use* and to be used righteously. An unrighteous use of the gifts cannot produce a righteous fruit.¹

The gifts are given to use and not to hold passively.² Unless used they will be taken away. The holder is not profited; neither is his fellow man.³ We are told to "quench not the Spirit."⁴

The gifts are given "for the benefit of those who love me and keep all of my commandments and him that seeketh so to do,"⁵ that all may be profited thereby.⁶

The manifestations of the Spirit are given to every man to profit withal.⁷

They are not given to consume upon our own lusts, but primarily to aid us to help our fellow man⁸ to establish the kingdom of heaven. They must edify.⁹ If not, they are not of God, but are darkness. "Let all things be done unto edifying."¹⁰

They must be exercised in love.¹¹ They must always convey some intelligence.¹²

They are given for the perfection of the Saints,¹³ to keep us from being deceived.¹⁴ They are given to us because of our limitations. Through them we are led and guided into all truth.¹⁵ They are given to us to reveal the truth.¹⁶

1. Matthew 7: 16.

2. *Doctrine and Covenants* 85: 7.

3. *Doctrine and Covenants* 85: 7.

4. 1 Thessalonians 5: 19.

5. 1 Corinthians 12: 7; *Doctrine and Covenants* 46: 4.

6. *Doctrine and Covenants* 46: 5, 7.

7. 1 Corinthians 12: 7; *Doctrine and Covenants* 46: 6.

8. *Doctrine and Covenants* 46: 4.

9. *Doctrine and Covenants* 50: 6.

10. 1 Corinthians 14: 12-26.

11. 1 Corinthians 13: 1-13.

12. *Doctrine and Covenants* 90: 6.

13. Ephesians 4: 12.

14. *Doctrine and Covenants* 46: 4.

15. John 16: 13.

16. John 8: 32.

How Governed

They are governed by the word of our Lord, or the divine law.

The person using the gifts should have complete control of them. The gifts were made for man to use and control. To allow the gifts to control the man is to reverse our Lord's order. It will bring darkness and trouble.

Being sacred, they should not be unnecessarily discussed with those not of the faith.¹

1. *Doctrine and Covenants* 6: 5; *Matthew* 7: 6.

How Long to Remain

They are to remain until they accomplish the thing for which they were given— “the perfection of the Saints.”¹ They cease among mankind because of unbelief.²

When we become all wise, the gift of wisdom in part will cease.

When we come to a full knowledge, the gift of knowledge in part will end.

When our faith has been perfected, we will need faith no more.

When sickness and death cease, then there will be no need of the gift of healing, nor the gift to heal.

When perfect knowledge comes, then there will be no such thing as a miracle.

At present we prophecy in part, that is, we have revealed to us some truth. When we know all truth, then prophecy will be done away.

We now have the gift of tongues because of the different languages. When the pure language³ is restored, we will cease using this gift. It follows that then we will not need the gift to interpret.

The gifts are to continue among men and cease only on account of iniquity.⁴ Unity of purpose, and no contention, must prevail to entitle the Saints to the gifts.⁵ Wisdom and knowledge will always remain. The other of the gifts will eventually cease, having accomplished their end. The law ceases when the reason for its being given ceases.

1. *Book of Mormon* p. 776: 14; *Ephesians* 4: 12.

2. *Book of Mormon* p. 776: 14.

3. *Zephaniah* 3: 9.

4. *Book of Mormon* p. 688: 15.

5. *Book of Mormon* p. 683: 4, 17.

Order of Importance

There is no doubt in the mind of the writer but that Paul with his logical mind in enumerating the gifts puts first things first, naming them in the order of their importance. That we may not be deceived, we are commanded to seek earnestly the best gifts.¹ This means that some gifts are good, some better, and others best—always remembering for what these gifts are given. This that we be not deceived.²

The outward gifts, healing, prophecy, tongues, interpretation of tongues, miracles, discerning of spirits, are of less importance than the gifts of wisdom, knowledge, and faith. It is easier to be deceived through the use of these outward gifts, with the exception of the gift to discern, than through the gifts of wisdom, knowledge and faith.

Wisdom will always be—so will knowledge, for these two are attributes of God.

Knowledge is acquired through the special gift of knowledge, by study and faith,³ and by a wise use of all the other gifts. It follows that in time all the gifts excepting wisdom and knowledge will cease. The gift of knowledge is next in importance to that of wisdom.

The trio of gifts, wisdom, knowledge, and faith, are indispensable to each other, and to all the other gifts. Through faith comes all the gifts. Through the exercise of these gifts we get knowledge. Through the wise use of knowledge comes perfection.

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1. *Doctrine and Covenants* 46: 4.
 2. *Doctrine and Covenants* 46: 4.
 3. *Doctrine and Covenants* 85: 36.

How to Control

These gifts are to be subject unto the priesthood. "As ye [the elders] are appointed to be the head, the spirits shall be subject to you."¹

Having our agency, we have the right to determine whether we shall control the manifestations of the Spirit or let them control us. We must choose and abide the results. "The spirit of the prophet is subject to the prophet."² This puts the gifts under the control of the man. The manifestations were made for man, not man for the gifts. Here, man is egocentric.

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1. *Doctrine and Covenants* 56: 6.
 2. 1 *Corinthians* 14: 32.

Authority for Judging

Our authority for judging is from John; "Beloved, believe not every spirit, but try the spirits, whether they are of God."¹ The reason given by John is that "many false prophets are gone out into the world."²

Latter-day revelation commands us to judge.³ The Apostle John gives a fundamental rule for us to use in judging. Every manifestation of the Spirit of our Lord will confess that Jesus is the Christ,⁴ and has come in the flesh.

Moroni tells us that it is given to us to judge that we may know good from evil, and that the way to judge is plain . . . as daylight is from the dark night. That the Spirit of Christ is given to every man that he may know good from evil. He then proceeds to show us the way to judge. Everything that inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ.⁵

1. 1 John 4: 1.

2. 1 John 4: 1.

3. *Doctrine and Covenants* 46: 3-8.

4. 1 John 4: 14; 2 John 1: 7.

5. *Book of Mormon* p. 746: 13, 14.

How to Judge

Keep constantly in your mind that everything is governed, preserved, perfected and sanctified by law.¹

The getting and using of the gifts are no exception.

Unto every law there are certain bounds and conditions, and all beings who abide not in this law and these conditions are not justified.²

The wise follower of Christ will earnestly seek for these definite laws controlling these manifestations. Here the shepherd of the flock must become an adept in his handling the sword of the Spirit, the word of God,³ so as to rightly divide the word of truth.

1. *Doctrine and Covenants* 85: 8.

2. *Doctrine and Covenants* 85: 9, 10.

3. *Ephesians* 6: 17.

4. 2 *Timothy* 2: 15; *Doctrine and Covenants* 126: 10.

Use of the Gifts in Church Business

Pointedly, we have been instructed that branch and district business is to be conducted according to the rules given in the law—"they shall take the things which have been given unto them as my law to the church to be my law to govern my church."¹

These affairs are not to be conducted by manifestations unless these directions and manifestations come through the regularly authorized officers of the branch or district.² The whole tenor of the law governing church affairs is one of order.³ Instruction to the district should come through the head officer of the district or through some authorized officer above the district president, but never from below. The body gets its instruction through the head, and not through any other member of the body.

1. *Doctrine and Covenants* 125: 14; 41: 1.

2. *Doctrine and Covenants* 125: 14.

3. 1 Corinthians 14: 40.

Their Use in Church Courts

The spirit of accusation is from the evil source. John the Revelator tells us who is the accuser of the brethren.¹ Satan is called the accuser of the brethren. Accusations are not made through the gifts. None should be accused of any wrongdoing except on proper evidence as to the facts, and then the innocence or guilt of the party so accused is to be determined by a fair and impartial trial. In such a trial the outward manifestations of the gifts such as prophecy, tongues, or visions should not be allowed. The knowledge of the case is to be ascertained by evidence of the facts, and then by using the gift of wisdom, a just judgment follows.

The law governing the settlement of difficulties between members, or the adjustment of any wrong done by any member excepting wrongs against the Civil Government² should be so conducted as to prevent any unnecessary publicity. To accuse openly a person of any wrongdoing strikes at the very spirit of the laws for reconciliation: such a procedure is the very *opposite* of that given by our Lord.³

1. Revelation 12: 10.

2. *Doctrine and Covenants* 42: 21, 22.

3. Matthew 5: 22-24; *Doctrine and Covenants* 42: 23.

The Results of Judging

That dire results will follow the lack of wisdom in judging as to the sources of all spiritual forces is voiced by the prophet wherein he instructs, "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter."¹

1. Isaiah 5: 20.

Wisdom

Wisdom is the knowledge of what to do, why to do it, how to do it, where to do it, and who should do it. It is the using of knowledge in the right place, for the right purpose, and by the right person.

The Spirit of our Lord manifests itself through the nine spiritual tools, the gifts, but the gift of wisdom is a handle that fits them all. All the other gifts must be accompanied by the gift of wisdom. It not only enables us to use the knowledge rightly when gotten, but it also helps us to use rightly the other gifts, through which knowledge comes. It is promised to any one who lacks.¹ We are commanded to seek not for riches but wisdom,² to seek out of the best books, words of wisdom.³

It is the first named because it is of primary importance. We are told that wisdom is the principle thing. Therefore get wisdom, and with all thy getting, get understanding.⁴ It was by using wisdom that the Lord founded the earth; by understanding that He established the heavens.⁵

He who has the gift of wisdom needs the other gifts the least. Without wisdom we cannot use our riches so as to please the Lord.⁶

Back of wisdom stands charity, the love of God and our fellow man—the motivation of all wisdom. Without charity we cannot use any of the gifts wisely.

The *Book of Mormon* tells us that Christ was governed by wisdom in all of his work.⁷ The adversary has no wisdom. He is controlled by the cunning spirit. Light and truth forsaketh him.⁸ In him is no light or truth.

His method is that of the dog in the manger. He takes away light and truth. What he cannot have, he does not want any one else to have. He has lost his body, and he desires all to live so they will fail to get a body.

Wisdom always has been and always will be.

"The Lord possessed me in the beginning of his ways, before his works of old."⁹

It was set up from everlasting, from the beginning or ever the earth was.¹⁰

The exalted position that wisdom occupies in the affairs of God and man and the entire universe is beautifully set forth in the 8th chapter of Proverbs.

The Apostle James gives us the information as to how to judge the gift.¹¹ It will show forth in our conversation and work.

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1. James 1: 5.
 2. *Doctrine and Covenants* 6: 3.
 3. *Doctrine and Covenants* 85: 36.
 4. Proverbs 4: 7.
 5. Proverbs 3: 19.
 6. *Doctrine and Covenants* 81: 6.
 7. *Book of Mormon* 85: 114.
 8. *Doctrine and Covenants* 90: 6.
 9. Proverbs 8: 22.
 10. Proverbs 8: 23.
 11. James 3.

Wisdom Verses Knowledge

The two gifts that predominate among the men are wisdom and knowledge. They are both attributes of God. They stand at the head of the list. Knowledge is to know a fact or truth. Wisdom is to be able to use the knowledge. Wisdom is knowledge plus. Knowledge may be dangerous. Wisdom is never dangerous. Knowledge cannot stand alone. Wisdom needs no aid. Knowledge minus wisdom to use it is a tragedy. It was so in the beginning. A good thing used wrongly becomes a boomerang to the man using.

Man had his agency before coming here. He had the right to choose between following Christ or Lucifer. Coming here, we, like Christ, had our judgment taken from us. We must now learn to judge by the experiences through which we pass.

We must have the right to choose—if not, we could not judge. Therefore, the tree of knowledge of good and evil was given. We must be forbidden to do some things to give us the opportunity to judge. The tree of good and evil was a good tree, for God made it, and He makes nothing bad. He pronounced all He made good.

It is right that man should know the difference between

good and evil. The evil is not in knowing, but in the way the knowledge is obtained, and in the way it is used.

Herein is the need of wisdom. The accumulation of knowledge of good and evil in a way not sanctioned by our Lord does not bring with it the wisdom to use this knowledge rightly. Gotten as our Lord directs, with it will come the necessary correlated wisdom.

God made all immaterial things as well as material for man's use, benefit, and pleasure.² He told the man what to do and what not to do. Man, using his agency, did what God had told him not to do—ate of the tree of the knowledge of good and evil. The result was that man had a *knowledge of things*, but did not have the *wisdom how to use* this acquired knowledge.

It will be useless here for us to discuss the alchemy that turned the forbidden fruit of the tree of knowledge into flesh, bones and blood. Just about as useless as to try to discuss intelligently the mysterious power that turned the bread which Shakespeare ate into Julius Cæsar or Macbeth. We will have to accept the dogmatic statement of the Scriptures and be satisfied or else not believe it.

1. Genesis 1: 31.

2. *Doctrine and Covenants* 59: 4.

The Sin

The sin consisted in disobeying God's command for sin is a transgression of law.¹

We need not think that knowledge is wrong—that it is wrong to know. The Lord made the tree of knowledge and afterwards assured us that all He had made was *good*. The sin was in the disobedience, and the curse which followed resulted from the *wrong getting and the wrong use* of the knowledge of good and evil.

The wise man said, "With *all* your getting get wisdom." The reason is apparent. He wanted to warn us that among the "all" things which we should seek to find that none of them were safe without the hand-maiden wisdom accompanying them.

The Lord did not put a prohibition on the getting of knowledge, but his restriction was as to the way to get it. Don't do it this way. No command was given forbidding the eating of the fruit of the tree of wisdom. God knew that a diet of wisdom would not only digest perfectly, but be thoroughly assimilated, making the partaker a man

after the image of his Maker. A person cannot become too wise.

Knowledge without wisdom is worse than a joke. It is a tragedy. It is a curse and may we not say it was *the curse pronounced* upon the race because, or as a direct result of disobedience.

The curse was and is inevitable. The condemnation was the direct consequences of man's using the power given him by his Lord, wrongly, unwisely, and acquiring knowledge minus wisdom to use that knowledge. It is not to be presumed that God did intend that mankind should remain in ignorance, having no knowledge in the Edenic state. Satan would like nothing better than to give mankind a splendid store of knowledge without the ability or wisdom to use that knowledge. It would be a "sure death" proposition.

Knowledge came, minus wisdom, man fell. His knowledge misused was his millstone dragging him down to death. Therefore, the need of Christ, that through his atonement might come to man, if man so willed, the spirit of wisdom, thus teaching the human race not only *how* to get knowledge, but *when, where, why, and by whom* this acquired knowledge *should be used*. This is the disturbing factor today. Knowledge is increasing by leaps and bounds. It is gotten wrongly and used wrongly, but its necessary complement, wisdom, is not keeping pace with the acquired knowledge. With the restored gospel comes the gift of wisdom to supply this lack.

The gift of knowledge, when used in proper co-ordination, with the other gift, brings the life eternal. There is nothing to cause us to believe that the "tree of life" in the Garden of Eden, if partaken of, would not produce this same life. We are told in the *Book of Mormon*, "Partake of the forbidden fruit and ye shall not die, but ye shall be as God, knowing good and evil."² A half lie is the worst kind of a lie. They *did know good and evil*, but they did *die* as a result of this unwise knowledge.

And so it is to-day, always. When humanity gets knowledge and not the wisdom to use that knowledge, transgression of the law follows. This is sin, and sin brings death or separation from good and God.

1. 1 John 3: 4; 5: 17.

2. *Book of Mormon* p. 85: 104.

Knowledge

Knowledge is a gift that stands high in the necessity of the human race.

Paul tells us there is no profit in speaking to the Saints unless by revelation or by knowledge, or by prophesying or by doctrine.¹ These four gifts bring knowledge—enlightenment of the mind. The gift of tongues does not unless interpreted. Freedom comes to us by “knowing the truth.”² The combined objectives of the gifts are to give us knowledge, to make us one. With all knowledge and with wisdom to use that knowledge, we might well dispense with all the other gifts.

As all things are made for man’s benefit and to use,³ it is needful that man earnestly seeks to know about all things.

HOW OBTAINED

All knowledge is obtained through exercising faith.⁴ It is gotten in three ways:

1. By study and by faith combined.⁵
2. By the special gift.⁶
3. By and through all the other gifts.

All these require us to do something, which doing constitute life’s experiences.⁷

By study and faith we get to know things in the abstract. By doing, the abstract becomes the concrete. Our experiences have proven our theory. We now know.

To this acquired knowledge then comes to us, when needed, what is known as the gift of knowledge. This gift comes to those who hunger or thirst after truth—who have earnestly sought to learn by study, by faith. Their hunger and thirst become God’s opportunity—not only their need for growth, but of greater importance, the need of their fellow man. Knowledge is an attribute of God, and whenever given to man it is given for the benefit of all mankind, “for the benefit of all.”

Not long ago H. G. Wells, the celebrated English novelist and creator of Utopias, proposed to the world to construct an encyclopedia of knowledge. The work was to be done by

1. 1 Corinthians 14: 6.

2. John 8: 31, 32; *Doctrine and Covenants* 46: 1.

3. *Doctrine and Covenants* 59: 4.

4. *Doctrine and Covenants* 8: 1.

5. *Doctrine and Covenants* 85: 36.

6. 1 Corinthians 12: 8.

7. John 7: 17; Luke 6: 46.

the greatest scholars in the world, the chief authorities in all branches of knowledge. Wells held that by this means the soundest knowledge could be sifted from the less sound and made a basis for action.

Today there are a million tongues, and he contended that somewhere amidst this clamor were truth and wisdom, but that they were smothered, hidden and unavailable. The great novelist argued that by the method he proposed they could be hunted out, tested and made available, and the people of all nations could then act from premises most nearly approximating truth and wisdom.

The same idea in a somewhat limited form is now to be put into actual effect by the Institute for Propaganda Analysis of New York. It will study and analyze propaganda, and send out a weekly news letter containing its conclusions. Educators of national prominence will form its board of directors. In a bulletin it said:

“There is today especial need for propaganda analysis. America is beset by a confusion of conflicting propagandas, a Babel of voices, warnings, charges, countercharges, assertions and contradictions assailing us continually through press, radio and newsreel.”

A similar statement was made by Wells applied to all knowledge. No doubt it is true that the world would be far better off if it could know the truth, know wisdom, and the encyclopedia and the propaganda analysis propose means to attain at least some of it.

But the fatal defect in the scheme seems to lie in the fact that people make their own truth and wisdom by their own stupidity, ignorance, and other limitations. They knew so many things that are untrue and unwise, which they refuse to abandon, that it seems an impossible task to thrust upon them truth and wisdom.¹

Knowledge gained must be followed by repentance.² We are not expected to receive all knowledge at once; we must grow into it.³ Like all blessings it must be sought for diligently.⁴ All knowledge is the total truth—truth is the sum of all knowledge of things past, present, and future.⁵ Our final judgment will be by what we know and do.⁶ Our Heavenly Father knows all things.⁷ The righteous are to have a perfect knowledge.⁸

1. *Daily Independent*, Helena, Montana: October 26, 1937.

2. *Doctrine and Covenants* 28: 14.

3. *Book of Mormon* p. 221: 23; *Doctrine and Covenants* 50: 8.

4. *Doctrine and Covenants* 85: 23.

5. *Doctrine and Covenants* 90: 4.

6. *Doctrine and Covenants* 18: 1; *Book of Mormon* p. 422: 141.

7. Acts 15: 8.

8. *Book of Mormon* p. 107: 35.

Degree of Knowledge

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Faith is the motive power urging man to "do His will"¹ then comes the *knowledge of the doctrine*. This knowledge comes as the result of doing God's will.

We now *know* of the doctrine that it is true, but how shall we know that we have life eternal? (second degree of knowledge.) The answer is "we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."²

The proof of our love of God is in keeping the commandments of God; "Whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him."³

The proof of our love of the brethren is in keeping the commandments governing our relationship with our brethren: the second great law or "to love our neighbor as ourself."

This second great law is the complement of the first great law—to love our Lord, etc. This *second degree* of knowledge cannot be had until we obey both parts of the law, or the love of God and the love of man.

Now comes the third degree of knowledge as the highest degree. "This is life eternal (the second degree of knowledge) that they might know the only true God and Jesus Christ whom thou hast sent."⁴ The knowledge that Jesus is the Christ is the third degree of knowledge—the highest knowledge of all to be had partially while in the flesh. To *know* God, not to partially know Him, but fully, will be when we are known as we are known.

This is why Zion must be built before Christ comes. Zion is but an organized society reflecting the love of our neighbor as ourself, thus placing us in a condition worthy of the visitation of Christ, and then eventually we all shall know Him from the greatest to the least.

Here the knowledge that Christ is the Son of God comes as a result of having obtained "life eternal." Life eternal comes first and the knowledge of God and Christ follows.

1. John 7: 17.
2. 1 John 3: 14.
3. 1 John 2: 5.
4. John 17: 3.

Faith

Faith is the assurance of *things* hoped for, the evidence of *things* not seen.¹ It is predicated upon *evidence* or knowledge testified of by others—not what they believe but what they know. This evidence must not contradict the written word of our Lord. By the term “written word” we mean the sacred record, the Bible, *Book of Mormon* and the *Doctrine and Covenants*. We may and do have other prophetic utterances given through various officers and members of our Church, but none should be allowed to govern our belief and action unless they are in harmony with the written word. The written word is *not* to be judged by these spiritual manifestations. These spiritual manifestations must be judged by the accepted standard of our church. Our faith is an intelligent one and founded on truth. Faith, like all the other gifts, is given to the end that we might *know* the truth.

Wisdom is the true complement of this gift. Our faith should be a wise faith, not a foolish one. It is to be noted that knowledge, the gift to be healed, the gift to heal, the working of miracles,² the gift of prophecy, of tongues, of interpretation of tongues, the discerning of spirits, the appearing of angels³ are all the result of faith.

Even the presence of the Holy Spirit in any form is the fruit of faith,⁴ so is the remission of our sins.⁵

Our understanding of the works of our Lord comes to us through our faith.⁶ It is so fundamental and important that without it we cannot please God.⁷

The list of blessings coming to man through the faith as enumerated by the writer of Hebrews encompass all of man's activities.⁸

Faith ceases to exist when one knows the thing hoped for.⁹ We are told not to boast of our faith.¹⁰ The spirit of humility should always accompany the gifts of our Lord. All the gifts are sacred and should not be held boastfully,¹¹ nor made known to any save it be to those who are of the faith.

The priesthood should be careful not to attempt to perform a miracle, thinking it to be a case of healing. Chagrin will come to the one so officiating, and the lack of confidence, as well as the weakening of the faith of the Saints, will ensue. Healing means to restore to health, to cure, to make well—this, of course, by nature's or God's laws, and in due time.

Whatever the effect of the administration, it is the result

of the operation of the Spirit, the intelligence of our law. This is also so when the special gifts of healing occurs. It may take time or it may be immediately. In the latter case, we well may call it a miracle. Our Lord acts when and how He will.

1. Hebrews 11: 1; Inspired Version; *Book of Mormon* p. 422: 143.
2. *Book of Mormon* p. 767: 41.
3. 2 Peter 1: 5; *Doctrine and Covenants* 34: 3.
4. *Book of Mormon* p. 766: 33.
5. *Book of Mormon* p. 219: b.
6. Hebrews 11: 3.
7. Hebrews 11: 6.
8. Hebrews 11; *Book of Mormon* p. 766, 767.
9. *Book of Mormon* p. 422: 140.
10. *Doctrine and Covenants* 102: 7.
11. *Doctrine and Covenants* 6: 4.

Miracles

“To another the working of miracles.”¹

Special instruction is given to the church regarding miracles.² We are told not to require them except we are commanded to do them. From this it is understood that we should not seek to do miracles. When our Lord wishes to do a miracle, He will command it to be done. We should not be moved upon to do anything miraculous by the requests of our fellow man no matter how urgent. Here we must possess our souls in wisdom and patience and wait on the Lord.

About the other gifts such as casting out devils, healing the sick, and against poisonous serpents and against deadly poison there comes to us the instruction not to do them unless we are requested by those who are affected. The expression of this desire should come from the one who seeks the administration. This general rule may have its exceptions, as a mother for her child, etc. The priesthood have a standing command to officiate when requested to do so by those desiring relief from any of the ailments and conditions resulting from these last named afflictions.

The power to perform miracles is given to those who are free from the blood of the generation in which they live. Miracles are defined as “a supernatural occurrence or act, a wonder or marvel.” We call it a miracle when we cannot understand the law or laws put in operation to produce the thing in question. Just as soon as we understand all

about it, it ceases to be a miracle. It follows that when our knowledge is perfect, miracles will have ceased.

1. 1 Corinthians 12: 10; *Doctrine and Covenants* 46: 7; *Book of Mormon* p. 775: 11.
2. *Doctrine and Covenants* 23: 6; Matthew 12: 39; John 4: 48.

Prophecy

It is worthy of more than a passing notice that the Apostle Paul devoted three of his chapters in his epistle to the Corinthian Saints to instruct them in the use of the gifts. The first part of chapter 12 is a list of the gifts—the rest of this chapter is Paul's argument for claiming all the gifts are needed.

Before entering more fully in a discussion of the spiritual gifts he puts forward in chapter 13 the outstanding pre-eminence of charity. This is the divine motive that must accompany all the gifts.¹ In chapter 14 we find Paul more fully discussing the gifts, and it is significant that he instructs the Saints about the two spectacular gifts, tongues and prophecy—the two gifts that apparently were giving the Saints trouble. The reason given by him for the prophetic gift was that it was needed to edify, to exhort, and to comfort the Saints. These three things enumerate the spiritual field in which this gift may properly operate.²

Of the two gifts, prophecy and tongues, he puts the gift of prophecy of more worth than the gift of tongues,³ because the audience can understand what is said by and through the prophetic spirit, and not so by the use of the gift of tongues. The gift that appeals to man's intellect, to his understanding is of the greater value.⁴ Therefore, he tells us that while he would that they all speak in tongues, he would rather that they would prophesy⁵ unless with the tongue comes the interpretation.⁶ These two gifts, tongues and interpretation, used together, are the same as a prophecy. Without the interpretation of the tongue, the gift of prophecy is the greater of the two.⁷

When we know all things, both past, present, and future, the prophetic gift will have ceased.⁸ We are instructed that we should prophesy "according to the proportion of our faith."⁹

This is understood in the light of the meaning of faith. Faith is the *assurance* of things hoped for, the *evidence* of things not seen. "Thinks hoped for" are "the things not

seen.”¹⁰ Therefore, our faith is an *assurance* of things not seen but hoped for because of the testimony (evidence) by those who have seen. With this assurance we can prophetically proclaim of the surety of things to come. The degree of assurance of our prophecy is measured by the degree of our faith. Under the caption of “The use of the gifts in church business,” we have stated that the gifts of which prophecy is one, must not be used to carry on church business.¹¹ The word “business” as here used includes all the business affairs of the three departments of our church government: legislative, judicial and executive. All of these are to be conducted according to the rules given in the law.¹²

The manner of the receiving of revelation to the church in general, or to the stakes, districts, and branches, is clearly provided for in the written word of our Lord.¹³ To the whole church the prophetic revealments must come through the head, the president of the church.¹⁴ This rule follows down through the various heads of the administrative groups. To the stake, prophetic light must come through the head of the stake, its president. To the districts and branches, the same rule controls. The president of the church, by virtue of his office, may receive revelation for any of the administrative groups of the church. Those having the responsibility of setting in order and regulating the stakes, districts and branches, the Quorum of Twelve, have the right to receive prophetic direction in doing this work. In like manner, the president of the stake has the right to receive divine direction in administrating affairs in the groups in his stake. The district president has the same right in his district. Courtesy, of course, suggests that all this administration directions from higher to lower, better be done through the heads of the group or groups concerned.

One of the causes of much confusion and resultant trouble in branches is the unwise use of this gift. The fact that a member of the congregation has this gift and is assured that some one is called to the priesthood or to an office in the priesthood does not entitle him to use the gift. Wisdom suggests that this intelligence should come through the head. Let the person “possess his soul in patience.” When the call comes through the head, then this individual may testify as to its correctness. In the mouth of two or three, the word is established.

The command to quench not the Spirit¹⁵ has too often been used as authority for the unrestricted use of the gifts,

especially those of prophecy and tongues. This commandment is not limited to the outward gifts but to all of them; therefore, while we should not quench the spirit of prophecy or tongues or visions, etc., at the same time we must not quench the spirit of wisdom and knowledge and faith. This safeguard will prevent unwise manifestations.

We are told that prophesying over the sick in administering to them has been a fruitful source of trouble among the Saints. We are admonished that we should not do this except there be a direct manifestation of the spirit which may direct it.¹⁶ Life Israel of old, we, too, may have a zeal of God, but not according to knowledge.¹⁷

As the Spirit is intelligence, prophecy should always express intelligence—it should edify.

Being cautioned to beware of false prophets¹⁸ should incline us to consider carefully any prophetic manifestation coming through anyone. This responsibility rests especially upon the members of the priesthood. The spiritual welfare of the flock is greatly jeopardized by these manifestations of false spirits. This class of spirit, whether from an evil source, or through the unwise zeal of someone, should be guarded against.

If a manifestation is given, the burden of judging its source is not that of the membership. This responsibility rests upon the head or president and should be handled with the greatest of care.

For the members of the congregation to assume the prerogative to judge the gifts, as to their source, would cause confusion, bringing discord, and darkness follows.

If the prophecy is of a general nature and the statements of one possessed of too much zeal, and the fulfillment of which will not affect anyone adversely, good judgment suggests that no notice be taken of it at the time of giving. It would be wise to advise the giver of the prophecy personally. Should the prophecy contain anything subversive to the laws governing, it should be kindly but firmly rebuked.

Prophetic statements are to be judged not only by the fact that it comes to pass, but also whether it is in harmony with our Lord's revealed truth.¹⁹ This provision enables us to pass judgment on prophecies without delay, thus avoiding the confusion which would result if we had to wait for its fulfillment.

We read that the testimony of Jesus is the spirit of prophecy.²⁰

The office work of the Holy Ghost is to bear record of

the Father and the Son.²¹ No one can bear record of God and Christ unless he is possessed by the spirit of prophecy, for the spirit of prophecy is the Holy Ghost.

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1. 1 Corinthians 14: 3.
 2. 1 Corinthians 3: 9.
 3. 1 Corinthians 14: 1.
 4. 1 Corinthians 14: 2, 4.
 5. 1 Corinthians 13: 9.
 6. 1 Corinthians 14: 5.
 7. 1 Corinthians 14: 5.
 8. 1 Corinthians 13: 9.
 9. Romans 12: 6.
 10. Romans 8: 24, 25.
 11. *Doctrine and Covenants* 125: 14.
 12. *Doctrine and Covenants* 125: 14; 41: 1.
 13. *Doctrine and Covenants* 27: 2.
 14. *Doctrine and Covenants* 27: 2.
 15. 1 Thessalonians 5: 19.
 16. *Doctrine and Covenants* 125: 14.
 17. Romans 10: 2.
 18. Matthew 7: 15.
 19. Deuteronomy 13: 1; 2 Corinthians 11: 4; Galatians 1: 8; *Doctrine and Covenants* 50: 4.
 20. Revelation 19: 10.
 21. 1 John 1: 9.

Healing

In and through the mercy of Christ, our Heavenly Father has provided two ways of healing. One way for the great throng that have not the faith to get a special endowment of the healing spirit is through the wise use of one's knowledge of herbs.¹ The other way is by and through a special gift, known as the "gift of healing."

In the performance of this sacred ordinance is one of the rites practiced under the principle of the Gospel, known as the "laying on of hands."² There necessarily are two parties, the one administering and the one to be administered. The blessing given will depend upon the faith of both parties. We find this fact recognized in the statement, "To some it is given to have faith to be healed, and to others it is given to have faith to heal."³ In His unbounded mercy, our Lord has made a wise provision for the conferring of his blessings upon the vast multitude of suffering humanity. If either party has faith, the blessing comes. The gift to heal may be had through study and faith and by a special endowment.

Our church physicians are an outstanding example of those who have had given to them the gift to heal through study. To supplement this gift, the Lord may well add to

these men if needed, a special endowment to heal. Wisdom suggests that all should endeavor to do what they can to comply with the laws of health. "An ounce of prevention is worth a pound of cure."

The gift to be healed is the blessing of some. To others this gift is not given. To this class, the church physicians are our Lord's provision. Our Lord will do nothing that we can do for ourselves. Our extremity is his opportunity.

The gift given to anyone to be healed is the Lord's way of healing anyone who has not the knowledge and wisdom to heal himself. We would do well to remember this. Why ask our Lord to do that which we can do ourselves, always keeping in mind that the power used by us to heal ourselves comes from him, and after all, we are indebted to Him for our health.

That the evil forces have power to counterfeit the gifts to deceive the Saints is an accepted fact by our church.⁴ May we not expect to find healings being done by this evil force? The work of the adversary of man is to destroy, not to build—to deceive. May not he make what to him is a good bargain, through healing the body to damn the soul? The Christ healing is not only to save the body, but also the spirit.

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1. *Doctrine and Covenants* 42: 12.
 2. *Hebrews* 6: 2; *Mark* 8: 23, 25.
 3. *Doctrine and Covenants* 46: 7.
 4. *Doctrine and Covenants* 50: 1.

Discernment of Spirits

The powers of darkness are governed by a cunning spirit. Its effort is to deceive. The nearer the counterfeit they use is like the genuine, the harder to detect. When the deception is so near the truth that it is impossible for the one judging to determine its truth or falsity by the standard given the word of God, then comes the gift known as the discernment of spirits. It is the last trench of defense against deception. It makes deception impossible. This is the proper use of this gift. There may be times when the gift is given to a person apparently without any thought about the need of it on the part of the person. This is the exception to the rule. If our Lord in his wisdom, sees fit to make this exception, it is well. The highest form of spiritual inspiration possible comes to the person who uses all of his wisdom and knowledge to determine as to his

course of procedure. When this has been done and he can go no further and still needs help, he is entitled to receive. Having done all he could to judge as to the genuineness of the spiritual gift according to the law, if still in doubt, he has recourse to this protective gift, the discernment of spirits.

If the instruction given to us¹ is closely followed, we need not be deceived by any false manifestations. If there is a spirit manifested that we cannot understand, that is, we have not the wisdom to judge as to its genuineness, we are commanded to ask of the Father in the name of our Lord to have this spirit given to us. If the spirit is not given to us, we may know that it is not of God. If it is given to us, we can judge as to its merits.

In case it is a wrong spirit, we are to proclaim against it in a loud voice, but not with railing accusations, neither boastings nor rejoicing.

If through this gift it is given to one to know of some wrongdoing of another, it should not be used to judge the wrongdoer. This must be done by proper charges stated, and defense allowed by the one accused.

1. *Doctrine and Covenants* 50: 7.

Tongues

We may mention three reasons why the gift of tongues is given:

- (a) To convert the unbeliever.
- (b) To emphasize the fact that our church is a missionary one.
- (c) To confirm the believer in his faith.

Tongues are given primarily as:

1. A sign to the unbeliever,¹ not to the believer. That we should not seek after this gift as a sign is admonished us in Christ's statement: "An evil generation seeketh after signs."²

2. Our Lord may see fit to give a sign, but it must not be sought after. They are given for the benefit of all—to bring intelligence to the group.³

3. They are not given for a thrill or to satisfy one's curiosity.

4. Through this gift is the power of God manifested so that the final barrier to telling the gospel story would be broken. To each according to his language, but convincingly

so, as is learned in the history of its bestowal on the day of Pentecost.

5. It caused the hearers to be convicted and converted and ask what to do,⁴ showing that it brought faith.

6. The Spirit always expresses the mind of our Lord. Therefore, when anyone of the gifts is used, it is the best gift to use for the occasion. "To one is given the gift of tongues, because on that occasion, wisdom decrees that that particular gift is the best to use."

7. The tongue given should be interpreted.⁵ If not, no one is edified—there has been no intelligence expressed. The audience only hears words; it is of little value to them.

8. When interpreted, the tongue is equal to a prophecy.

9. How often this gift, as well as any of the other gifts, should be used depends upon the need of the group. All blessings from our Lord are measured unto us according to our needs.

Paul, in his advice to have all things "done decently and in order"⁶ says that "if any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret."⁷ Here the apostle limits the use of this gift in any one meeting to not over three times, and that only one should occupy at the same time.

This, no doubt, to avoid confusion in the meeting. The use of this gift, like the use of all things, must be a temperate one. If not, undue enthusiasm would follow, and false manifestations come. It is well to keep our heads in the stars, but at the same time we must keep our feet on the solid earth.

Should one know that there is no interpreter present, he should keep silent;⁸ unless, Paul says, "he may speak to himself and to God."⁹ The use of this gift should edify, comfort; not confusion, but order.

Of the two gifts, prophecy and tongues, prophecy is of more value.¹⁰ Tongues is the most difficult gift to use, being harder to detect if wrong.

It is a constant reminder to the Saints that this church is distinctively a missionary church.

It is conceivable that there was no need of the gift until the confounding of our language at the Tower of Babel. Wickedness was the cause of this confusion. Righteousness will cause this confusion to be done away and a pure language restored.¹¹

This gift should be used by "constraint of the Spirit."¹² It should not be used to bring an accusation against any-

one. An accusing spirit is an evil one. Satan is called the accuser of his brethren. Paul seems to have this in mind when he wrote "against an elder receive not an accusation, but before two or three witnesses."¹³ The importance of this rule of procedure is emphasized by Peter, "whereas angels . . . bring not railing accusation against them before the Lord."¹⁴ Even Michael, the Archangel, did not accuse the devil when contending about the body of Moses.¹⁵ In the use of this gift the body should not be distorted. The tone or voice should be natural. There is nothing unnatural in the Spirit of our Lord. The person using this gift, as well as any other gift, should learn to control his body, also his spirit. This is his right and his duty.

"The gift of tongues is particularly instituted for the preaching of the gospel to other nations and languages: but it is not for the government of the church. If Brother G. introduces the gift of tongues as a testimony against Brother C., it is contrary to the rules and regulations of the church, because in all our decisions we must judge from actual testimony."¹⁶ He further advised us to speak in our own language in all such matters, and then the adversary cannot lead us astray; but because mistakes are made, none should forbid nor treat lightly these gifts.

The fact that Paul closes his instruction about the gifts of prophecy and tongues with the statement "Let all things be done decorously and in order,"¹⁷ strongly implies that these gifts had been unwisely used. We are commanded that all things should be done in order¹⁸ to establish a house of order.¹⁹

1. 1 Corinthians 14: 22; Acts 2: 3-12.

2. Matthew 12: 39; *Doctrine and Covenants* 46: 4.

3. *Doctrine and Covenants* 46: 4.

4. Acts 2: 37.

5. 1 Corinthians 14: 13, 27, 28.

6. 1 Corinthians 14: 40.

7. 1 Corinthians 14: 27.

8. 1 Corinthians 14: 28.

9. 1 Corinthians 14: 28.

10. 1 Corinthians 14: 1, 5.

11. Zephaniah 3: 9.

12. Instructions by Joseph Smith, the Seer. See *Saints' Herald*, Vol. 85, p. 448.

13. 1 Timothy 5: 19.

14. 2 Peter 2: 11.

15. Jude 1: 9.

16. Joseph Smith, the Seer, instructions given September 28, 1834. See *Saints' Herald*, Vol. 85, p. 446.

17. 1 Corinthians 14: 40.

18. *Doctrine and Covenants* 58: 11.

19. *Doctrine and Covenants* 85: 36.

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Introduction

PRESIDENT FREDERICK M. SMITH

(Taken from the closing address to the General Conference of 1940.)

Evangelism has been defined by some as the converting of nonmembers to our way of belief. This is perhaps the ordinary or restricted definition of missionary work or evangelism. It has been indicated by some that it means the perfecting of the Saints, in teaching them a higher form of life, encouraging them to reflect in their daily life, as men and as women, the fact that they are attempting at least to reflect the teachings of the Master.

It has been defined by some as being a preparation for Zion, and again by some it has been said to catch up the whole idealism of Zion. Perhaps all of these are correct. The discussions which have taken place from the pulpit, from the lectures in the classrooms, and I doubt not were reflected in testimonies and experiences in the prayer service, have had a tendency to broaden the concepts of the term evangelism. And well will it be for us if, when we go out from this Conference, we shall cling to the broader aspects of what evangelism really means. In the talk I gave before the women in the basement of the Stone Church, I used a definition of evangelism which I think covers in a rather fine degree the whole of the aspect of evangelism, as I have briefly indicated according to these various definitions. It is "the bringing of the love of God into the hearts of men, and the lives of men into the kingdom of God." Now this answers for that class of religionists who are concerned only about the conversion of the heart, the coming of something into the heart that changes the attitude of the individual, that causes him, in the old parlance of the camp meeting, to "get religion." This answers for those who individualize the effects of the gospel. It answers also for those who would have faith fortified and demonstrated by works, even though they might still cling to the individual aspects of the gospel coming into the lives of men, and it covers our own belief in and work for Zion in its establishment. So, as such, I think we can conclude that it gives us a broad enough concept of the term evangelism that will an-

swer our purpose in trying to epitomize the effects of the activities of this Conference.

Thus envisaged, evangelism is a continuous process; and surely no one of the ministry, no one of the laity, no one of the Conference attendants, would have us think otherwise than that the processes of the work of the gospel of the Master is one that is continuous and should always be present in our program. We can say then that evangelism is first the turning of the eyes of the individual to Christ as the great leader of Christianity, the founder of this great philosophy, creating a belief in his divine sonship. And it is thus essential to further developing a belief in his gospel as being the great dynamic and the moral and spiritual force that will bring about the goals that he and his Father had in mind when he came to earth to discharge his mission. It is the effort to develop a faith in the efficacy of that gospel to work salvation—whatever salvation means. It is an effort to create a larger consciousness of the brotherhood of man; and without this, our understanding of evangelism would not be complete. It is an effort to create the Christly demand for consecration and service, and the end result of this consecration is to bring an unreserved surrender to God and a willingness to serve him and his church.

What Your Reunion Can Do For Your District

BY F. H. EDWARDS

The reunion is probably the best chance that you will have in your district during the year for experimenting in zionic living. During the remainder of the year we come together in small groups to worship, to study or to pray. At reunion time we meet in larger numbers, and our activities cover the whole range of life for that period. Here character counts even more highly than it does in the home branch. Character is revealed in the stress of daily life. It is trained there, too. At the reunion willingness to live for the total good is imperative. The Saints realize this, and try hard to rise to the occasion. This is excellent training for them.

You cannot have a good reunion without people. Many reunions are handicapped because people who ought to attend do not attend. This applies especially to members of the priesthood, and departmental leaders, many of whom find attending extremely difficult. Nevertheless, the effectiveness of your reunion will be directly related to the attendance. For this reason both general advertising and specific solicitation should be directed toward bringing together at the reunion the people who need to be there and who can do most for the district because they are there.

Your reunion will give the people in your district the best chance they are likely to have to meet general and departmental workers, and to get to know the Saints from near-by branches intimately and affectionately. This is an excellent time to discover new leadership material; people who may not yet be developed, but who have possibilities.

The reunion will provide one of your very best means of strengthening and deepening the interests of the Saints and their friends in the church. People belong to the church for a large number of inter-related reasons. It is a good thing to belong because one believes the gospel. It is a bad thing to have one's desire to belong because of the truth set in opposition to one's resentment because of personal difficulties. It is an excellent thing to have the desire to belong because of the truth reinforced by the love of the Saints and many memories of good times together. The reunion can provide many secondary reasons, which will support our primary reasons for belonging to the church

and being active in its fellowship. Many young people date their vital interest in the church from their reunion experiences.

In the reunion prayer meeting we have the best opportunity of the year for education in worship. If the Saints are taught to come together with a will to follow leadership in the prayer meetings, and the leaders give careful and prayerful thought to this leadership, the services of each day should build on the needs of all preceding days. Prayer meetings toward the end of the reunion should be the best of the year. Your reunion will provide opportunities for sectional prayer meetings (young people, priesthood, etc.) such as are not possible in the smaller branches. These should not be too numerous, but should fit into the total purpose. Do not let your sectional meetings drain off the spiritual possibilities of the larger gatherings, in which the Saints meet, as they live, in mixed groups.

The evangelism of our day is not the work of any one man, but of the entire group. Many people can do excellent missionary work if they will, but they are not yet awake to their opportunities. If your reunion is shot through and through with the missionary spirit, and every leader is eager to make his work count in improving our missionary effectiveness, the reunion will result in a widespread missionary revival. Have classes in personal evangelism, in which effective evangelists can tell how they have worked successfully. Have consultation between administrative officers concerning missionary series, methods and tactics in cottage meetings, tracting, etc. Preach the gospel of the kingdom with power. Let the love of men and more of the love of God be felt deeply in your prayer meetings. Sing missionary hymns with the Spirit and with understanding. Show the people how contributions to the church become investments in soul winning. Make your social and recreational activities so inviting that your friends are attracted to us. Do these things, and the other related things which will occur to you, and your reunion will become a missionary power station.

People grow through working together. The success of your reunion requires so much hard work, in so many diversified fields that the reunion gives you the best chance of the year to enlist the services of people who tend to be overlooked at other times. Make it one of the definite aims of your gathering this year to use as many people as you possibly can, and to make their working together a joyous experience for everyone.

Your reunion provides an excellent opportunity to disseminate our church literature. Take care who is selected to have charge of your literature stand. Support him with frequent announcements. Feature certain books on certain days. Encourage the branches to create libraries for missionary purposes, etc.

The morale of our church workers, and of Saints generally, is the highest that it has been in years. This is vitally important. We are getting the feeling of victory, and this will make victory possible. It would be foolish to underestimate the difficulties which lie ahead of us: the arduous preparation which must precede stable success, the handicap of debt which must be overcome, etc. But these things can be met and conquered in the spirit which is now sweeping the church. Let your reunion sound the note of victory.

Our need is urgent. It is altogether likely that the period of war inflation will be followed by a period of financial distress. We must be free, when that time comes, to take advantage of the special missionary opportunities of the period both at home and abroad. Now is the time to free ourselves. Let your reunion sound the note of urgency. "He gives twice who gives quickly." This is true both spiritually and financially.

Reunion Reminders

BY F. H. EDWARDS

A reunion does not have to be large to be effective. On the other hand, if it is too small it is obviously severely handicapped. The ideal is a gathering large enough to warrant specialized activities for the various age and interest groups, and small enough to permit participation by all.

When a reunion is sponsored by one district, the district presidency should be in charge. When it is sponsored by more than one district, the Apostle or Apostles in the field should be in charge and the district presidencies involved should be associated with them. When the reunion is a general church project the general officers should be in charge. All reunion plans and personnel should be checked with the Apostle in the field so as to get the benefit of his broader experience.

Make your reunion serve a definite need or a group of related needs. Make it an important part of the year's work for the district or the area, and relate it to the other ac-

tivities of the year. For this reason, so far as possible, the regular officials of the region involved should be in charge of their respective responsibilities in the reunion. Plan the program to meet your own needs, and not to copy some other reunion.

The most important factor in the choice of a committee member is that he shall possess some executive qualifications. Some have been selected for committee responsibility because of skill in certain lines of activity. Such skill is not necessarily a sign of qualification for committee assignment. A man may be an excellent teacher, or a woman a first-class cook; but simply because teaching and cooking are necessary to the effective conduct of the reunion, it does not follow that this man and this woman should be made members of the committee. Let the committee be composed of persons with administrative ability, who can arrange for such further assistance as is necessary.

Make every reunion activity justify its inclusion in the program by its contribution to the total purpose of the reunion.

Many reunions fall short because they are poorly advertised. Put a good man or a good woman in charge of advertising in ample time and support him in interesting the Saints in the reunion.

The chairman of the reunion committee should keep himself as free as possible from responsibility for details. It is more important for him to lead the way in a great spiritual revival than for him to save two cents a pound on meat.

Assign responsibility, recognize those made responsible, give the supervision necessary to co-ordinate the various activities.

Four essentials for the grounds are: they must be clear of weeds and refuse of any kind, there must be plenty of pure water readily available, adequate toilet accommodations must be provided, there must be satisfactory garbage disposal.

Have a responsible person in charge of all recreational equipment.

Strictly enforce rules regarding bathing times, places, supervision, etc.

Have definite parking areas, far enough from main tent to avoid disturbances.

When committees are chosen and the major emphasis for the reunion is determined, it is well to have a meeting of the committees so that all of them see their work in relation to the whole. A later meeting, not long before the open-

ing of the reunion, will be useful in rounding out the program, eliminating difficulties, and adding a note of inspiration.

Start the reunion when it was advertised to start. Then start and close all meetings on time.

See that the program is well balanced. Do not overdo one feature to the detriment of others. Check to be sure that you are ministering to all age groups. Have as many people participate as possible.

Have intervals between meetings long enough for real relaxation, but discourage campers from trying to squeeze other activities into these intervals. Relaxation is essential to the effectiveness of the services which follow.

Do not crowd the day so full that your people are unable to assimilate that which is presented.

Arrange adequate housing, tables, coat hangers, etc., for workers. If they cannot get good rest, they cannot give good leadership. Have stenographers available where necessary.

At the Park of the Pines they have good plans for sharing the dish washing. Everybody in camp is assigned to one of four groups. These groups take turns at dish washing; breakfast today, lunch tomorrow, etc. In this way one group is free every three days and no one is heavily burdened. The members of the teams get to know each other, and everyone concerned has a lot of fun.

All concessions on the grounds should be closed during services.

If you cannot arrange for a camp doctor, be sure that you know where one can be readily located.

Have a meeting of key workers after reunion is over and *write down* recommendations for next year.

Prepare in time:

Arrange dates and speakers in conjunction with the Apostle in the field and the First Presidency.

Plan in terms of the needs and abilities of your people.

Organize fully but do not over-organize.

See that your program is well balanced.

Work on a budget.

Leaders:

Should include the general and district officers involved.

Should be on the ground in good time.

Should not be loaded down with details.

Should see that each meeting is well programmed in advance.

Should see that duties and responsibilities are as widely shared as possible.

Should take sufficient time for rest.

In the conduct of a reunion:

Give special attention to promoting good fellowship.

Do not try to crowd in more than the people can assimilate and enjoy.

Take a group census and keep it up-to-date every day.

Keep the reunion in harmony with the general church trend.

Utilize your missionary opportunities.

Keep your literary and musical standards high.

Get all the people to sing.

Keep the leadership of your prayer meetings in the hands of men of definite spiritual calibre.

Do not have too many sectional prayer meetings.

Keep your recreation carefully supervised.

Have plenty of literature available and publicize it well.

See that the bells are not confusing.

Build and improve your equipment from year to year, but with careful regard to future needs.

Missionary Preaching at Reunions

BY A. B. PHILLIPS

In no field of religious endeavor was Jesus more clearly our example and leader than in his great work as the Evangelist of God. In both the method and substance of his preaching, the essence of his message aimed at repentance and conversion in his hearers. That is the unchangeable basis of evangelistic effort, for conviction of sin and the necessity of repentance and reformation of life are essential to the soul of man without a single exception. Many other factors are important as incidental or co-ordinate, and are specially needed at times and places, but are not the basic goals.

EVANGELISTIC FIELDS

While the fundamental keynote of evangelism is repentance or reformation of life, the field of endeavor is broad

and varied, as the moral and intellectual qualities of men differ and are constantly changing in greater or less degree. In this respect probably no two persons are precisely alike, yet most of them doubtless may be listed in certain classifications based on moral and intellectual characteristics. This fact constitutes an important factor, therefore, in determining the nature and limitations of the materials adapted to each evangelistic effort contemplated.

Scientific exactitude in this field is made impossible because of too many unknown influences, either past or present, in human lives. However, the groups represented at most reunions and other special gatherings may usually be sufficiently gauged to warrant conclusions as to the type of preaching and the kind of sermons needed. The fact that the purpose is to evangelize naturally limits somewhat the topical scope, while the characteristics, receptivity, and needs of those to be reached will further suggest the appropriate message. To know the moral, spiritual, and intellectual status of your congregation, is an important part of the effort to be made.

Evangelistic fields of thought must be as varied as are the needs of those to be reached. There are many types of people with different backgrounds of diverse moral and spiritual levels, widely varying in educational attainments, and living in quite different realms of thought and interests. So far as these factors may be known, they should enable one to choose the place of emphasis in his message. Good marksmanship requires an appropriate instrument, proper ammunition, a visible target, and accurate aim. A pistol is better for some purposes than artillery or a blunderbuss, and a fair knowledge of the right approach will increase the success of your campaign. One who is unrepentant should be encouraged to reform before being urged to join the church.

EVANGELIZING TASKS

While you want to know the general conditions and factors in the field of your effort, the various people to be converted must be reached personally. You cannot reach any group until you have influenced persons in that group, and not all of them will be equally influenced to action by the same words or means. There are hundreds of things which enter into the thoughts, actions, and attitudes of people of which they should repent. In a given social group some of these things are likely to be common to many of them, and very probably such things will indicate your most ef-

fective point of contact, unless you deal with them in a manner that repels your hearers. To handle the situation requires tact, skill, and human sympathy.

Then, too, you may find your effort complicated by the fact that there are many distinctive traits of individuals to deal with in addition to those common to many of the group. The work of evangelizing becomes more closely personal when you deal with specific sins, yet that is exactly what Jesus did when the need arose. One may be lazy, immoral, quarrelsome, dishonest, lewd, slothful, untruthful, harsh, intemperate, brutal, deceitful, miserly or given to less grave faults of various kinds. To get rid of these is important, but to evangelize is to convince of and convert to the gospel message by which one not only discards the "old man" of sin, but becomes reformed in acquiring faith, virtue, temperance, patience, kindness, love and other Christlike qualities.

True conversion requires inspiration and encouragement to reach higher ideals. These ideals may be effectively shown in contrast to their opposites. Illustration as well as precept is important as a means of making clear the potency of the truth and inspiring hearts to respond. This accords with the principle that, to preach repentance—or evangelize—is to help create a new person in place of the old. Repentance is often preached indirectly with powerful effect. A sermon that convicts of the Christian life, the kingdom of God, and immortality, may at times cause the final decision to reform.

PREACHERS AND PROSPECTS

It is well known that the mental processes of some men facilitate preaching which is adapted to those trained in philosophical and scientific activities and thinking. To some extent such discourses may be simplified and adapted to others not so accustomed to accurate reasoning, but in the main that is not the type of sermon needed at the common reunion gathering if evangelism is its keynote. Yet different types of preaching are needed, for otherwise the church would fail to attract some of its most constructive and valued converts, and a restricted class of members would result.

While all human calculations at times err, and remarkable work has been done above the expectations of clever planners, the type of preaching is likely to affect importantly the result in the type of converts obtained. With a given location you cannot wholly elect what kind of people shall

hear the message, but the nature of your preaching will be reflected in those who respond to it. A converted Paul looms far above the dozen or more weak, backsliding and harmful problems acquired, such as Ananias and Sapphira, Simon Hymenaeus and Alexander, Phygellus and Hermogenes, Demas, and the unregenerates of Corinth and Galatia (see Acts 5: 1-10; 8: 9-23; 1 Timothy 1: 20; 2 Timothy 1: 15; 4: 10; 1 Corinthians 5: 1; Galatians 1: 6; 3: 1). One convert with Paul-like qualities will enrich the church for many years to come, after hundreds of others are forgotten.

Some of the greatest characters of the church have come out of obscurity and from poor and humble parentage. The child that today is dirty and ragged because of the atmosphere in which he has lived should neither be scorned nor ignored as a prospect for conversion. He may have more potentialities than some with better homes, as hundreds of names famous in history will show. Do not forget the solemn admonition of Jesus: "Preach the gospel to every creature," but gospel preaching may be skillfully used as a means of sifting out the bad from the good by the very character of its appeal. If you catch nothing but sculpins, the fault may be with your fishing outfit to some extent. Try a different line and bait if this has been your experience.

CO-ORDINATED PREACHING

The normal average mind thinks in an orderly manner, gathering and classifying its information, forming concepts, rationalizing them and proceeding to conclusions, either tentative or otherwise. Such thinking calls for more or less cohesive methods, hence the sermon should have orderly form adapted to consecutive and progressive thought in the hearer. This does not mean stereotyped method, but each sermon should lead toward the evangelistic goal and make a distinct contribution to that objective.

What should be included in a well co-ordinated series of sermons would depend upon the people and the point at which your message must begin in order to be understood, as well as the particular needs of the occasion. If your hearers are fairly well informed, they do not need the sermons that would be required for those who are wholly ignorant of the church and its teachings, in most cases at least. Start, then, with your hearers' needs, and lead to the consummation of their needs: the new life in Christ. No unvarying example of the process is possible, as it should be adapted to conditions that are never exactly alike at all times.

The topics that may be included in an effort of co-ordinated preaching are too many to list here, but for convenience we might place them under five or six broad divisions, each of which could include a large number of topics. Simply to illustrate, we might group them as those which deal with (1) God, his attributes, creative work, laws and purposes; (2) man, his nature, needs, estate, powers, agency and relationship toward God; (3) Christ, his divinity and atonement, salvation and redemption, sovereignty and precepts; (4) the church, its purpose, its work, requirements, sacraments and goals; (5) eschatology, including the coming kingdom, millennium, final judgment, resurrections and future states.

THE GOSPEL SERIES

Sometimes the question arises: "Should my sermon be to members, or to outsiders?" Both may need evangelical instruction, but usually the needs are not quite identical, though there are exceptions to this at times. Some sermons, however, have almost equal appeal to Saint and sinner, and when men of God speak as they are "moved by the Holy Ghost," this is more likely to be the case. The gospel series presented at reunions will usually be heard by quite a number of both members and nonmembers, hence sermons are often arranged with that thought in mind. The length of the series will necessarily determine somewhat the scope, as well as the number of topics to be included and the ground to be covered. Yet perhaps no two persons would choose precisely alike.

It is sometimes also a fact that a sermon not specifically within the customary limits of evangelistic effort will have a powerful evangelizing effect, perhaps due much to an unusual state of mind or special need of the ones affected. But these are mostly unpredictable and unexpected, except so far as the speaker is specially inspired for the occasion. However, reason and experience suggest that known needs be considered chiefly when arranging material for the series.

Biblical appeal is always dynamic with many people, and it always has been so with those most likely to respond to the glad evangel. Treatment of a topic, however, is even more important than the title you may give it. Some see nothing in a title that brings a veritable flood of inspirational thought to others. For this reason meditation and research will often bring remarkable results in one's concept or grasp of a subject. The gospel series concerns Christ and his mission, his message to man, the six named

principles, reformation of life, regeneration, divine revelation to man, the kingdom of God, salvation, rewards and punishments of God, Christ's church, Christian living, the Latter Day message of apostasy and Restoration, and the future life. But the germ of gospel preaching is repentance, reformation, and obedience to God—a new life.

THE EVANGELIZING MESSAGE

The defects of human nature are such that warnings, appeals, encouragements and promises are the dominating notes of the divine message to man. Sin, evil, wrong, wickedness and like terms are used in scripture in one form or another about two thousand times. Besides all these, specific things of a sinful nature are condemned by name a great many times by the various messengers of God, and in contrast to them many upright deeds are encouraged, and many righteous acts commended. In the Biblical record these things constitute the essentials of the evangelizing message. But there are many ways of presenting them, and the success or failure of the ministers of God in presenting their message has undoubtedly been due to their methods in some degree, on occasions, as well as to the stubbornness of sinful hearers.

Clothe your message in simple words, if possible, in clear thoughts and direct rather than involved sentences. It is highly important that you preserve an atmosphere of deep reverence toward divine things. Appeal to this and to intelligence, then to the emotions as the means of inducing obedience to the gospel. No one can construct a sermon for you, and if that were necessary you could not preach it as it ought to be preached. You must be touched with the divine fire, or your work will be only a substitute. A few topics are here suggested as the vital thoughts, but even these may be phrased in many ways. Try thinking out various forms after you have meditated on their scope and significance.

EVANGELISTIC TOPICS

Without attempting consecutive arrangement, some fundamental topics, a few of which fit special situations, are presented:

The gospel of repentance, resisting temptation, attempting reformation, guilt and the conviction of sin, the results of sin, looking sin in the face, conversion, Christian living, forgiveness, divine and human reconciliation, a good conscience, the evolution of redemption, the saving of the soul, how to

become immortal, the science of salvation, good and evil, the price of sin, the testing of conscience, loss that is gain, fortunes that fail, the wishes of hell, tuning in for God's message, untaxable possessions, the prodigal son (or when he had spent all), what must I do to be saved, the meaning of regeneration, four creations of man, the religion of love, the coming kingdom.

It may be noted that all of these topical suggestions lead to one end: abhorrence of sinful living and inspiration to a godly life, a life in Christ. That is still the supreme need of the world, and correlative subjects that may be required for one reason or another should be supportive of that great goal—the goal of evangelistic preaching.

Priesthood At Reunions

BY F. M. MCDOWELL

THE REUNION AS A PERIOD OF PREPARATION

We have observed with extreme regret and no little concern that members of the priesthood are often denied (or do they deny themselves) the splendid opportunities which the reunion affords. It is not at all unusual to find that a majority of the priesthood of a district are in attendance only at evening services and on Sundays. Often too, the class-work and other activities of the priesthood are very poorly planned. All in all and year after year, it appears that those who are in responsible positions of leadership, as members of the priesthood, profit least by the splendid experiences which the reunion affords.

MAKING PRIESTHOOD MEETINGS COUNT

Certainly the limited time available for men of the priesthood at the reunion on the one hand, and the staggering responsibilities which rest upon them would justify every worthy attempt to make the priesthood activities of the reunion produce maximum results.

Certainly priesthood meetings during the reunion should possess the following characteristics:

They should be programmed, perhaps several weeks in advance.

They should be under the charge of the best available teachers.

They should deal with the vital problems of today—such

problems as arise out of the necessity of making the church and its teachings of vital significance in the lives of men today.

They should not be permitted to degenerate into technical disputes or the long-drawn-out-discussion of unsolvable and insignificant questions.

If possible, we believe regular class periods should be arranged for during the reunion.

In harmony with the above principles, reunions for 1940 and perhaps those for succeeding years, might well emphasize the training of priesthood for the work of evangelism.

The attention of reunion officers and committees is again called to the splendid array of courses which are listed elsewhere in this issue of the *Journal*. Any number of these could be perused with profit by members of the priesthood, either in mixed classes or in classes limited to men of the priesthood.

Again we express regret that too often members of the priesthood fail to realize that the reunion period offers one of the most splendid opportunities provided by the church for training in the work of the ministry.

REUNION AS AN OPPORTUNITY FOR LEADERSHIP

The reunion season offers an excellent opportunity for members of the priesthood to give as well as receive. It is here they can demonstrate the characteristics of Christ-like leadership. It is here they can inspire confidence on the part of the Saints. It is here they can witness for Christ in deed as well as in word.

Certain points, therefore should be kept in mind:

Members of the priesthood should share in both the work and pleasure of the camp.

They should be willing to carry their share of the burdens, pay their share of the cost and occupy their share of the time. No worthy activity of the reunion should be denied the influence and leadership of the members of the priesthood. Remember, "If you don't preach as you walk, there is no use walking anywhere to preach."

Members of the priesthood can well remind themselves that Christ was the embodiment of his teachings. The Saints have a right to expect that in language, personal appearance, dress, etc., the members of the priesthood shall set the standard. This does not mean, of course, a long, drawn-out face. It does not mean a separation of the priesthood from the membership. It does not mean that a higher standard is always to be consciously maintained and expressed.

The real test of the worthiness of a man for the ministry is found in his ability to give and take, to share, and to live with those who are expected to follow without unnecessary display and clannishness.

For such a day as this our priesthood should exemplify social intelligence, sympathy and love for mankind, moral courage, faith, conviction and complete consecration. Leadership of this sort would be indeed prophetic. Men of this sort will back up what they say and what they teach by what they are. Men of this sort will win others to their cause.

REUNIONS AS AN OPPORTUNITY FOR EVANGELISM

By J. A. Gardner

A mid-year pick-up to forward the church-wide program of evangelism is an opportunity for the reunions this year.

Three definite objectives can be made a part of the reunion program:

1. Rekindle the spirit of evangelism.
2. Discuss the methods of evangelism.
3. Inspire a personal rededication to the church-wide program.

The stake and district reunions bring together those who are definitely interested in the progress of the church. Many carry branch and district responsibilities. What is done at reunion can be repeated in the home branch later. Those who attend reunion may offer the stimulation and suggestions in their home branch or district, collaborating with proper administrative officers.

Each reunion should plan to have one or more classes to study the church program of evangelism, under the best leadership available.

The Spirit of Evangelism was defined at the last General Conference by President F. M. Smith in these words: "Evangelism is bringing the love of God into the hearts of men, and then bringing the lives of men into the kingdom of God." This is the spirit and purpose of evangelism—bringing men to Christ.

Discuss the parallel experience of the disciples after Christ, and the ministry of the early church from 1830 to 1844, and discover if the disciples and the early saints possessed certain convictions and testimonies regarding the gospel that we seemingly lack today. Discuss the practical value of personal testimony regarding the gospel and the church. This is important, and contributes to the spirit of evangelism.

Methods of Evangelism. In times past our approach to evangelism was somewhat warlike. There were debates on principles of religious doctrine, arguments about beliefs, and heated discussions regarding which was the right church to join. Those were the days when we said, "Let him that is warned, warn his neighbor." A much better approach today seems to be, "Let him that is *won*, win his neighbor."

A reunion class or group studying evangelism may be divided into teams of two, and while the reunion is in progress, have them go out in cars and invite as many as possible to attend the reunion. If the reunion is in a rural district or in a town or city, take one or two days and cover what territory is possible. If necessary drive ten or fifteen miles to invite a farmer family. Take a street or block in village, town or city and invite the people to some particular reunion service. This will give practical experience to some who have never accepted the opportunity and responsibility of approaching nonmembers and inviting them to our church services. Then at another class session, those who have thus participated should be invited to tell what actually happened as they approached nonmembers with their invitation to attend the reunion. It can then be discovered how their approach could be improved, and they will become aware how important it is to be able to talk freely, intelligently and without embarrassment.

Again take these same teams of two and let one pose as a nonmember, and the other represent the church and present the beliefs of the church over the objections and criticisms of the nonmember. On the next day exchange places and try to convert the other team member. This is a practical way to discover the strong and weak points in telling the story of the church, and a frank discussion of the situation and the problems involved will be helpful to those who participate.

Methods used in the past may have been successful then, considering the time, place, personality of the member, etc. By no means should they be entirely disregarded. On the other hand, past success is no guarantee that these same methods will succeed today. A class session may profitably be used discovering how to select the method of evangelization best suited to the people, the time and the place, for example: What are the arguments for and against street preaching?

It is important to know which piece of church literature is best to use for the special work at hand. A class session can be well spent in discovering what literature we have

available and in what specific ways it can be used to the best advantage. The latest and most approved methods of distributing literature should be discussed, and a class demonstration planned during the reunion. In giving an invitation and piece of literature, we use conversation as a medium of approach. It is important to know what to say and how to say it. Reunion classes in evangelism should not only discuss this point, but actually practice this "conversational approach" idea. It will help to discover what is lacking in the manner of presentation, and it will also help to overcome embarrassment.

Some class discussions can well be planned to view the matter of setting up prospect lists containing the names of those who are thought to be not only likely prospects for conversion, but also prospects should be considered for their value to the church as contributing factors to its faith and program after joining the church. Many have been content to direct their efforts in evangelism towards those who are easy to baptize. Many times we have neglected to contact the school teacher, the successful business man, the lawyer, doctor and others in the professional classes. Perhaps we have felt inadequate to tell the story of our church to people in this class. If that be the case, let the reunion class study evangelism, emphasizing the importance of making the right approach to this class of people, and selecting the proper people to make the approach. The law of the gathering is quite definite and clear: first the wise, the rich and the noble. Unless we set ourselves to the task of converting to the church, those who would come under these classifications obviously they cannot be gathered or called to the work of the gathering when the time comes for the church to function in this respect.

Reunion classes should be planned for the lay member as well as the priesthood, and they should be encouraged to participate in the demonstrations suggested.

Personal Dedication. An opportunity to express loyalty and devotion to the church-wide program of evangelism may be planned on the closing day of the reunion, and for this purpose the class may resolve itself into a devotional meeting, and under wise leadership each may express his feelings regarding the work of the week and what he proposes to do about it in the years ahead. Many will want to make personal and public rededication to the missionary program of the church. The reunion offers a good opportunity for leaders to impress the Saints with the fact that what the church is undertaking is not a new thing, and

is not just a six-months campaign. Rather it is an enduring, life-long job for members and the church as a whole, and for this long-time undertaking it is important that we dedicate and rededicate ourselves to the opportunity of telling the story of the church; for in the telling we resell ourselves to all that is good and fine and best in the church of Christ.

MAKING THE PROPER APPROACH

The *Priesthood Journal* for October, 1935, reports a summary of the opinions of experienced missionaries as to the attitudes which should be cultivated and avoided in personal evangelism.

Since these general principles should govern reunion evangelism, we are presenting them here in the simplest and most abbreviated form.

ATTITUDES TO BE CULTIVATED

A genuine love for people and concern about their eternal welfare.

Tolerance, which is willing to learn as well as to teach.
Tact.

A deep-seated faith in our own message, and in the capacity of men to perceive its truth.

At the right point be clear and specific.

Personal righteousness.

Personal appearance.

ATTITUDES TO BE AVOIDED

Do not be arrogant or overconfident. Remember that the other fellow has his pride as well as you.

When you make a mistake, or cannot answer the question, say so. Your honesty will argue for you.

Do not be dogmatic about things which do not matter.

Do not take yourself too seriously so as to become impatient or quick tempered. It also took you a long time to learn.

Do not interrupt when your friend is telling his story. Give him all the rope he wants.

Do not attack the other man's belief unnecessarily, but avoid faint-heartedness.

Do not be precipitate. Remember that repentance must precede baptism.

Do not argue—you will strengthen his objections.

Do not scold—you will arouse his indignation.

Do not talk down—you are sharing with a friend.

Do not be put off lightly—the issues are too important.

Do not forget that what you say talks louder than what you say.

Missionary Prayer Meetings

BY D. B. SORDEN

Note: Elder D. B. Sorden of Lamoni, planned and conducted a very successful series of prayer meetings at the recent General Conference. We have received so many commendations of this contribution, and the suggested themes, scripture readings, etc., are so appropriate to the evangelistic emphasis that we have asked Brother Sorden to reproduce to the best of his ability his outline of this series of services.

In a letter to us, Brother Sorden expresses himself as believing that more attention and emphasis should be placed on Jesus Christ than we have usually given to him. Accordingly, he has chosen as the theme of each of the proposed prayer services one of the names ascribed to Christ in the scriptures.

Brother Sorden urges that each presiding officer should in his own way, develop these themes and give to each a missionary or evangelistic tone. It is imperative that those responsible for the development of such themes shall, through careful study and prayer, catch the significance of each theme, become imbued with its spirit and make it vital through the use of illustrations and comments which arise out of his own rich experience. We join with Brother Sorden in warning against a slavish or formal following of these worship suggestions: THE EDITORS.

NAMES ASCRIBED TO CHRIST

I Am the Bread of Life.

Isaiah 55: 2. John 6: 27-59.

Text: John 6: 35 or verse 48.

Bread—staff of life most universally and most frequently used article of food.

Christ should be universally and constantly used.

He recognized need for physical bread in the Lord's Prayer. But that alone is insufficient.

Need for bread—which is Christ—after which we need not hunger again.

I Am the Fountain of Living Water.

Amos 8: 11, 12 to show need for something besides physical bread and water.

John 4: 3-42. Read.

Jeremiah 2: 13.

Text: Revelation 22: 17.

Physical water greatest need of man. Without it, body dies agonizing death.

When we leave Christ, we die. Garden of Eden as case in point. Man died a spiritual death, and rebirth was necessary.

Revelation 21: 6.

I Am the Door.

John 10: 1-10.

Text: John 10: 9.

Importance of starting right. Therefore door by which we enter should eagerly be sought out.

Entering through right door gives us start on our journey in the way another name he calls himself.

Am the Good Shepherd.

John 10: 1-16. Psalm 23. John 10: 14.

Good Shepherd gives his life for sheep. Carries in his bosom. Binds up wounds. Leads in green pastures. Beside the still waters. Keeps out the wolves. Watches over. Seeks out those lost.

I Am the Vine.

John 15: 1-11.

Text: John 15: 5.

Need of abiding in him ever.

Comparatively easy to find God in the great organ—in the Easter service—in a sunset or in a prayer—in these exalted moments.

But to find him in humdrum of everyday living is true test and means that we must *abide* in him daily as the branch abides in the vine, if fruitage is to follow.

Daily intercourse needed.

As branch abides in the vine, it is able to tend its own needs, make its own repairs, etc.

Gives of the little it takes from sun and dew and in return receives of all the entire vine has.

As a husbandman prunes the dead and fruitless branches from the vine, so we must cleanse our lives of evil.

"I am the True Vine."

I Am the Light and Life of the World.

Doctrine and Covenants 85: 2, 3, 12, 18. John 1: 6-12.

Text: John 8: 12, also Third Nephi 5: 11, 12.

God said, "Hear ye him." Majority refused and of such people the Lord said "It is because there is no *light* within."

Times in church when saints knew not what to do—they prayed and *light* broke through.

"In thy light shall we see light." Psalm.

"Light is sown for the righteous." Psalm 97: 11.

Priesthood know what it is to be preaching and have light.

In such times as the above instances we are made to realize the truthfulness of statement "I am the light and the life of the world." Third Nephi 5: 11, 12.

His Name Shall Be Called Counselor.

Isaiah 9: 6.

All power is his—yet his commands are always given for our good—given in form of advice and counsel, i.e., in *Doctrine and Covenants* command after command given for our benefit—like "go to the Ohio, there that my law may be given you," and Word of Wisdom, told to eat this or do thus and so in order that (for our good) we may run and not be weary; that we might be healthy and strong. Counseling, advising, urging, inviting, persuading that is how he works.

"His name shall be called Counselor."

They Shall Call His Name Emmanuel.

Isaiah 7: 10-16. 1st reading.

Text: Isaiah 7: 14.

Isaiah with moment of inspiration saw that, that was to be even a name by which Savior was to be called.

Read—Matthew 1: 18-23.

Give instances (definite) when we know God has been with us.

What a glorious experience—we feel and know that we are secure—that we have command of any situation—that we are on the side of the victor.

Brother Garver's experience in Kirtland Temple when great degree of the Spirit of God came to him. Under influence of that Spirit he said nothing the Lord might ask him to do would be too much. So, with *God with us*, we are blessed and made joyous.

Christ no longer present with us in person but has as he said, not left us alone but sent his Spirit and so we can say that now God is still with us.

Behold the Lamb of God.

John 1: 19-37.

Text: John 1: 36.

All teaching of Old Testament concerning sacrifices and offerings caught up in the sentence "Behold, the Lamb of God."

All the teaching of the New Testament also set forth here.

In one thought on this statement all that God has done for us is told.

In another thought—what we must yet permit God to do in us, is indicated.

Behold the Lamb of God slain for the sins of the world.

Note: I think there is a definite missionary emphasis which can be made on each of these themes.

D. B. S.

PRAYER MEETING REMINDERS

Note: The general rules or principles of procedure which apply to prayer meetings in general, most certainly apply to prayer meetings with an evangelistic tone. The following "Prayer Meeting Reminders" are so helpful that we are reprinting them from the *Priesthood Journal* of January, 1936. The entire issue of the *Journal* bearing that date is devoted to "The Prayer Meeting," and we recommend that reunion officials responsible for the conduct of prayer meetings read several of the articles therein contained. Certainly, no better material has been provided by our church on this theme.

THE EDITORS.

"The prayer meeting has proved itself in the past and in numerous places is succeeding now. If your prayer meeting is not effective, question your prayer meeting leadership first.

"The prayer meeting provides an opportunity for the Saints to express themselves on a high spiritual plane. The total purpose of the presiding officer should be to minister to this end. He will give the direction necessary to orderly procedure, and will also seek to guide participation from lower to higher levels.

"Experience has indicated that certain principles of procedure should be followed in conducting a prayer meeting. At the very beginning it is well to emphasize the worshipful purpose of the gathering by singing appropriate hymns in

unison, and to carry this purpose forward through the opening prayer. It is well, also to sound the note of authoritative testimony through the reading of an appropriate Scripture.

"Power in presiding over a prayer meeting is directly related to personal righteousness, and to deep concern regarding the spiritual well being of the people. There is direct correlation between effective prayer meeting guidance and ministerial visiting.

"The spiritual atmosphere of the prayer meeting makes it possible for divinity to be revealed more fully at that time than at any other time. Yet the general spiritual preparation of the presiding officer is a most important factor in determining the guidance which he receives while presiding.

"Freedom in leading the prayer meeting depends on availability of information and understanding. No presiding officer can expect a consistently high measure of divine guidance who does not prepare for it by becoming familiar with the materials of his task—suitable scripture reading, illustrations, hymns, etc.

"Concern regarding the deeper needs of the Saints will lead the presiding officer to guide them toward satisfaction of those needs. He should be left free to announce a theme or otherwise, at his discretion, but the practice of indicating the theme through the sequence of hymns, prayer, scripture reading, opening talk, etc., tends to avoid the restraint imposed when the theme is specifically announced.

"The outward gifts of the gospel have a rightful place in our prayer meetings. The persuasive influence of the Spirit, manifested in a high quality of inspiration in all that is done, should be the constant goal of every presiding officer. The gifts have sometimes been abused, but this fact constantly challenges the presiding officer and is no reason for abandoning eagerness for the voice of the Spirit in the services.

"The Saints need to be educated in prayer meeting procedure. Perhaps the greatest difficulty is the tendency to slip into set forms of expression, or to use a small selection of favorite hymns. It is a good thing to have occasional services devoted to preparation for the other services, and here the Saints may well be instructed in the music and background of desirable hymns, etc.

"The presiding elder should exemplify the procedure which he desires the Saints to copy. He must be brief, spiritual, kindly, patient, etc. His opening remarks should not be a sermon if he does not want the people to preach sermons."

The Financial Law and Evangelism

Immediately when one thinks of a program of evangelism, he is confronted with a two-fold problem. First, that of the need for a qualified personnel, and second, the resources and facilities to maintain and utilize such a personnel most advantageously. We have come to know that the selection, training, and development of such a personnel is dependent both upon man power available and adequate financial resources.

It is our purpose to set forth specifically the relationship which the financial law bears to a successful program of evangelism. To do so, it is important that we emphasize first of all that the basic purpose of the law is to assist in the development of character, and this is the aim of evangelism. Compliance with the financial law is a part of the process of conversion. Therefore, any program of evangelism which does not give due prominence to the temporal law is not complete and will sooner or later bog down and human efforts will be dissipated.

Maintenance of our missionary force, our educational departments and institutions are dependent upon the income of the church received from tithes and offerings. With any growing institution or organization there is the need for full time, well trained people to carry on the work efficiently. So it has proved with our church over a period of years. There was a time when the work of the general church quorums was carried on with relatively few office workers and the missionary quorums of the church were filled with men, most of whom were totally or in part self-sustaining.

There are some who think there should be a return to those days, but drawing from the experience of the recent years known as the depression years we know that there can be no return to the methods of those days. The present demands are too great, social and living conditions being entirely different. With our changing social system men have been under the necessity of qualifying in special fields of service, and the pressure of our economic system has been such that men take work when it is available. Hence, primary consideration is necessarily given to the problem of providing a livelihood. It is from the product of man's labor over and above the cost of that livelihood that funds are provided with which to carry on the work of the church.

In other words, the spirit as well as the letter of the law contemplates that man shall have his just needs, clothing, shelter, food, and other necessities related thereto. The law

making adequate provision for such also sets forth a basis for allocation of that which is above those basic requirements, beyond which there is need for contributing to the cause for which the church was instituted.

The details of our responsibility in this respect may be said to be both individual and group. To the latter we shall first give attention. The last General Conference gave special emphasis to the program of evangelism. To support this program, a number of new men were appointed to the missionary lists. The first effect of this was increased budget appropriations for the years 1940-41. The actual total ministerial expense for 1939 was \$177,810.76. The amount appropriated for 1940 is \$208,694.72 or an increase of approximately \$31,000.00 or over \$2,500.00 per month. The total increase of all appropriations over expenditures for 1940 as compared to 1939 is \$42,606.23 or approximately \$3,500 per month. This means that to do as well as we did last year, we have to increase our income 15.4 per cent of the total expenditures for 1939. This is the problem confronting us as a group, but it is one to which individually we will have to give attention.

In addition to this, we are still confronted with the problem of debt. Both of these problems are, we believe, quite completely set forth in our "Statement of Financial Policy and Procedure" printed in the *Herald* of June 8, which is included herewith for the sake of convenience in use and study. The details of procedure have been outlined and may serve as a basis not only for reunion workers but for priesthood and lay members throughout the balance of the year.

STATEMENT OF FINANCIAL POLICY AND PROCEDURE

In the last few weeks we have all become acutely aware of the critical situation throughout the entire world. Naturally, this has brought increased desire on the part of the Saints for the pushing forward of our zionist movement. With this desire we are in accord. If there was ever a time in our experience when there needed to come forth from the church evidence of the divinity of the Restoration movement and of the fact that God is concerned with his people and their welfare, that time is now.

In the face of these conditions and recognizing the feeling on the part of the membership of the church, it is deemed advisable at this time to set forth the basis upon which our work is to be carried on. One of the questions which has arisen may be stated in this way: will the church continue on the basis of the same financial policy which

has been in effect during the last nine years or, in fact, since February 12, 1931?

There can be but one answer to this question in the light of our past experience and in view of the present situation, both as it relates to the world conditions and to the effect of the work of the church itself. There must be no deviation from the fundamental principles upon which this policy was inaugurated and which has been consistently adhered to during these past years. The fundamentals of this policy have in effect been these:

A balanced budget, i.e., keeping expenditures well within income.

The application of funds over and above expenditures to be applied toward the liquidation of our indebtedness.

Further liquidation of real estate not necessary to the carrying on of the major work of the church, i.e., property having no particular utility in respect either to the missionary or the zionic phase of our work.

The creation of reserves for the purposes of meeting the retirement costs of missionaries and their families as well as the setting up of a reserve sufficient to meet the operating expenses of the church for a period of a year in the event of depression and needs which may subsequently arise.

Carrying on no expansion in building except on the basis of cash in hand available for such purposes.

Continued teaching of the financial law.

Continued emphasis of the gathering as a divine principle along the lines set forth in the law of the church more specifically referred to subsequently herein.

The above sets forth briefly the vital points to which we must give consideration as we move forward during the balance of this year. To this policy each member of the Presiding Bishopric is committed. It is important that we keep this policy in mind as we approach the immediate problems confronting us.

The figures of income for the first four months of this year indicate the need for an immediate and broad coverage among the membership of the church by way of personal contact, this because of the fact that there is not sufficient margin between our income and our expenditures to permit of the liquidation of debt as rapidly as has been contemplated in our program adopted in 1936 to which program we are also still committed.

General Conference usually results in a temporary decline

in income. It is our hope that this decline, though slight, will be corrected within the next month or two, the income for April, 1940, being \$2,749.58 less than for April of 1939. The total income, however, for the first four months of 1940 is \$126,850.87 as compared to \$126,710.83 for 1939, or an amount of \$104.04 more for the first four months this year over the first four months of a year ago.

In view of the increased appropriation made at the last General Conference, there will be need for a substantial increase of income over a year ago, and to this need we are now calling the attention of the Saints throughout the entire church. The income for 1939 was \$391,459.08. Our appropriation for 1940 is \$319,239.72, or \$72,219.36 less than last year's income. While this is a safe margin from the standpoint of operating the church, it is not enough to hasten our debt payment program.

As was set forth in our report to the General Conference, our debt as of December 31, 1939, amounted to \$785,003.71 exclusive of other funds and institutions financed independently of general appropriations. For more specific information respecting the debt of the church, we wish to refer the membership to the financial report of the Presiding Bishopric submitted to the last General Conference. It is to be noted that at this time that there has been only a slight reduction in the debt since December 31, 1939, the reduction being something over \$13,000.00. To this, an additional amount of \$25,000 may be added covering call now being made for Auditorium bonds, this making a total reduction of \$38,000.00 since that date.

In view of all the above, we are, therefore, setting forth briefly what we conceive to be our program, both present and for the balance of the year:

1. Personal contact by the financial representatives and members of the priesthood throughout the church bringing to the attention of the membership the needs of the church, both financial and relating to the program of evangelism adopted by the General Conference.

2. Obtaining a response from the individual members of the church in both of these respects.

3. Continued support on the part of the membership to the financial policies set forth above and an effective teaching program respecting these policies.

4. Continued emphasis on the need for complete debt elimination.

5. A recognition of the importance of the gathering in harmony with the law. This implies:

a. An adequate approach to the problem of supervising and organizing those already gathered in respect to their spiritual and economic welfare.

b. Continued study of the principle of the storehouse as a means to accomplish the economic organization of our people.

c. Carrying on the gathering on the basis of selectivity, asking for and expecting the co-operation of those interested in the gathering to comply with the financial and spiritual requirements of the law.

d. Because of chaotic world conditions, there may be those who shall be inclined to undue haste in moving to Zion. We admonish those who shall be so inclined to make preparation during these next few years and to move only in harmony with the law.

6. Continued emphasis of the principle of stewardship and personal response through the filing of the financial statement and the paying of the tithe according to the requirements of this law.

It is our basic conviction that if the Saints will respond to the appeal which is herein set forth, which we believe to be with the law of the church, that we shall be able to make excellent progress in the attainment of our objectives and shall surely receive the blessings of God.

It is furthermore our hope that as we work together to this end that there shall come material blessings in such measure that our missionary and zionic program may be carried forward to the end that we shall find it unnecessary to repeat the experiences of those years which are past when it was necessary to reduce our missionary personnel and enforce other economies because of low income and heavy liabilities.

In conclusion, we remind the Saints that there shall surely come a day of readjustment following the present war. All nations, including our own, are geared or being geared to the production of armaments and the supplying of war needs. For the present, we shall, undoubtedly, fare reasonably well. During this present period then, we must prepare ourselves for economic chaos which is yet ahead of us. Surely, during these next two years we should be able to free ourselves largely from the burden of debt and set our house in order in all respects. It is our sincere prayer that the Spirit of God shall attend as each one of us moves forward in faith to do our duty to God, to his church, and to a world in distress.

THE PRESIDING BISHOPRIC,

By ~~G. W. L. DeLoach~~ www.Truth.org

Church Literature at Reunions

BY M. A. MCCONLEY

AN APPRECIATION OF THE PRINTED WORD NEEDED

Many do not have a due appreciation of the value and power of the "printed word." It is in a field by itself. The Greeks said, "The fountain of wisdom flows through books." How true this is. Through books, the wise men and prophets of all time may become our companions and friends. The most humble church member can have the assistance of the ablest ministers of the church in telling the gospel story to his neighbors, through a good tract, wisely used. The isolated member can have the weekly ministrations from and contact with the church in all the world, through the *Saints' Herald*.

The reunion is one of our best opportunities to display our church literature and thus inform our membership as to what we have. A reunion is not complete unless it has a representative display of books and church literature on hand.

ARRANGING FOR REUNION DISPLAYS

The Herald Publishing House will be glad to co-operate with district presidents or reunion committees, in arranging for a complete supply of books and church literature. Application, however, should be made well in advance of the reunion, to insure all necessary arrangements. Suggest to them the name of some qualified adult who would be willing to look after the sale of the books.

CIRCUITS

Some of our reunions are far from headquarters, and the expense of sending a book supply to each is prohibitive. For these, it would be wise to arrange for a complete sample line to be circulated from one reunion to the next, and on through the circuit, taking orders for books and selling out the sample line at the last reunion.

It is easier, however, to sell the books if you have them on hand to deliver, so it is well to gauge about how many of the best sellers you will need and have a separate package of these on hand for direct delivery. Also, a good supply of tracts should be on hand at each reunion for immediate delivery on sale.

WHERE AND HOW TO DISPLAY

Business sense should be used and the church literature be given a place which is accessible and normally in line of "traffic," so the people can easily be induced to stop and look over the display. Many reunions supply a special tent for this purpose. It should be located at a good spot near the entrance to the main assembly tent or auditorium. Or the display may be put in the main assembly tent or the auditorium, as wisdom may direct. If in the rear, it should be so situated as to have room around it for people to stop and talk, and not be in line of "traffic." Or a nice display in front where it can be easily seen might work well, except that it is hardly accessible at the close of a meeting, which is the best time to do business.

A table three feet wide and at least ten to twelve feet long is needed to give the important books and periodicals a proper and fair showing. The table should be neat, and if of rough materials should be covered at least with heavy paper neatly tacked down.

CARE OF BOOKS

New books are entitled to good care. They should be dusted daily, and should be covered when the stand is not open for business. At night the books should be covered to keep them from dampness, and if in a tent, no matter how apparently secure, they should either be replaced in their case at night or covered with a waterproof sheet of some kind. Never let the sun shine directly on your book display. The direct sunshine will ruin the covers of new books.

In shipping to another reunion on your circuit or in returning books to the publishing house at the close of a reunion, each book should be separately wrapped and the whole packed with crumpled newspapers, or other material, so as to make the books pack tight. Books insecurely packed can be ruined in one shipment. Books only, and tracts which have twenty-four pages or more, can be returned at a special postage rate of 1½ cents per pound if package is marked BOOKS. Ask postmaster about this as this rate is subject to change.

SELLING BOOKS

Someone who is reliable and adapted to the work should be definitely assigned to this task. If your reunion is a fair size, this is one person's job, and if attended to properly, will

require a lot of time and attention. Some live member who is a hustler should be selected and when he learns the job, assign the same person to it from year to year.

The one in charge should familiarize himself with not only the books and tracts on hand, but also those in the catalog. They should be prepared to give intelligent advice as to what will meet the needs of any given situation.

See that signs are properly displayed. They will talk constantly.

Church literature is entitled to a good boost from the pulpit by some leading church official in attendance and should have a few minutes attention at both the opening and closing Sunday, with an occasional reminder in between. It should be done in a dignified manner, with source material properly prepared.

A triplicate order book is recommended for taking orders and subscriptions, both for speed and efficiency. Both are needed, for sometimes there is quite a rush. Each person ordering a book or subscribing for a periodical should receive a receipt. Give him the original order sheet, send the carbon to the publishing house and retain the tissue copy for your record, in case there should be a wrong address or other mis-shipment. Mark each order showing whether the goods have been delivered or are to be mailed.

A sheet should be kept with which to keep account of cash sales.

Popular books, which you feel reasonably sure will be in demand, should be on hand in sufficient quantities to deliver. It is much easier to sell when you can deliver the goods than it is just to get orders for them.

A BOOK-MINDED PEOPLE

Let us encourage our people through the reunions, to become an informed people, acquainted with all good books. The standard for each home should at least be the Three Standard Books and the *Saints' Herald*. A good church library should be in each branch and gradually become a part of the spiritual equipment in each home.

Let our people develop the habit of giving books for birthdays, Christmas, etc.

OUTLETS FOR SELLING CHURCH LITERATURE

Zion's League and the women's department each have an important and yet a separate field where church literature might be sold to their friends. Let us develop it. Some

of our aged who are consecrated and able and adapted to the work, might well be trained and go out selling literature locally in their respective branches. Unemployed or those on part-time work, where representative and authorized by their officials so to do, might well do some evangelization by selling church books in their home town.

Let our people become informed at the reunions as to the literature available and let us so organize our forces as to make the publishing house work overtime supplying our demands for literature.

LITERATURE AVAILABLE

Most of our literature is of our own production. However, many worth-while books and periodicals are available from other sources, but may be had through our own publishing house as jobbers. You' can order any worth-while book through the Herald Publishing House.

A few are suggested: The Bible, *Book of Mormon* and *Doctrine and Covenants* continue to be our best sellers. Some of these should be on hand for delivery at every reunion. The *Story of the Church* should be in every branch and is recommended for every home. It should be in every public library in cities and towns where we have a branch of the church. And see that it is taken out often enough to keep it on the "active" shelf.

Valuable books for students include: *The Compendium*, *Fundamentals*, *The Voice of Warning*.

In church fiction, the *Call at Evening* is our best seller and the most valuable from the standpoint of evangelization. *In the Shelter of the Little Brown Cottage*, *A Vineyard Story*, and many others are available.

Among our new books, we recommend *Missionary Sermon Studies* for students. In fiction our newest is *Joseph's City Beautiful*, which is well recommended.

In tracts, many good ones are now available and new ones will be published from time to time. We recommend: "The Angel Message Series," "Faith of Our Fathers," "The Church of Jesus Christ—Where Is It and How Shall I Know It?" "A Glimpse at the Government of God," "The Apostasy and Restoration," and many others. See catalog.

Evangelization Through Reunion Music

BY LOUISE EVANS

With the request for an article on the above subject, it was suggested that I give definite practical points so as to include as many people as we possibly can in the enjoyment of the musical opportunities at the reunions, so with that idea in mind, we'll omit all preliminaries and try to delve into the topic.

Any success I have had working in six or seven different reunions, one of which I've attended about fourteen years in succession, has been because of the splendid co-operation and kindness of reunion committees.

Why is music so important? Because it touches the lives of everyone. It has a function in every type of meeting. It is the one art that Saints are divinely commanded to cultivate. There are all grades of music, each fulfilling a need. Right now, we are concerned with reunion music.

Years ago while attending a symphony concert, the director fearful of the elite snobs, rather venturously introduced a short period of community singing. It proved to be a glorious experience. As he lifted his baton, directing thousands of voices raised in Christmas carols, an indescribable sweetness permeated the vast auditorium. Rich and poor, good and not-so-good forgot for the moment all differences and were united, at least in singing of the birth of Christ. I know of no other way that such unity could be created so quickly than through this medium of music. I bowed my head and with emotions deeply stirred, I thanked God and thought "with this spirit, they would believe the Savior's message" and then was born my idea of a singing church.

The song service is the most important because it includes *all*. It has not been utilized properly. We should capture that same spirit and *more* that was felt in the community singing during the symphony concert. Its function is not generally understood. Just as long as we permit it to be used as a signal to call the Saints into service or if already in the tabernacle, as a call to order, we are undervaluing its spiritual power. Hymns are a part of our sacred literature and should be treated respectfully. With this thoughtless misuse, a bad habit has been established which will take not only the efforts of directors of music, but of the ministry, to correct.

I feel that the priesthood with its undeniable power to lead, could well utilize this leadership by openly recognizing the song service as an integral and necessary part of a religious service. The Saints will follow their example. What do I mean by "openly recognizing"? Just this: being present and on time and joining in on the songs. What heart it would give the director to know that not only the preacher of the hour, but the man in charge of the service were in the stand with him! There is another angle to it also, but will let you guess it. Of course there are times when this is impossible, but if all understood that this is the expected thing, adjustments in most cases, would and could be made.

Give a director a reasonable period, half an hour if possible, under such a setting and see what can be accomplished! We have scarcely scratched the surface of the beauty, happiness and usefulness of this venture. Masses can be taught to sing as well as trained choirs. They can be taught to sing parts, the art of expression, etc. Just try it. With harmonious beauty all around us, would not the Spirit of God enhance its appeal and soften the hearts and stimulate the minds of the people for the message of the hour! The preaching of the gospel story has been the climax toward which all the efforts of the singing has been directed.

Prayer service, the leadership of which calls for a delicacy and insight that only the Spirit of God can give. A leader of quiet refinement and a sense of appropriateness and a ready familiarity with our hymns should be chosen as song leader, preferably one holding the priesthood. Avoid loud boisterous singing. In large congregations, it saves uncertainty, if members of the congregation quietly request a desired song, then we are assured of the proper pitch and tempo. Often a meeting that "drags" is turned into a veritable spiritual feast from a hymn started among the people. And why should every "lull" be filled in with singing? Sometimes these so-called "lulls" or "wasted time" are misnomers. Can we never be quiet and be given opportunity to meditate? Yes, a leader of keen insight as in no other type of meeting is a necessity here.

Have a choir and don't get the mistaken idea it is to be made up of only trained or experienced singers. There is a wicked waste of talent within our church, because we have failed to look for it and then if found, we fail to encourage its development. Nearly everyone can sing. Not only publicly announce a choir practice but give a general invitation,

scout around for prospects, coax the timid, listen during prayer service for suitable material—one of the best sources. Forget age limits. That will care for itself and no one hurt. A choir is much better off if we have members holding the priesthood. Just why, I can't say. Something intangible there that gives us assurance and a sense of co-operation.

Begin rehearsals early. Seven-thirty a. m., has proved a boon in several ways. There is no interference of classes, but the reverse, they are up in time for them. And the singing does something for the campers. These rehearsals are sacred and happy occasions. I've seen these choirs so baptized with the Spirit of God, that their countenances shone and their emotions deeply stirred and under this, learning an anthem was easy and enjoyable. Repeatedly I've noticed this same Spirit carried over into the prayer service. Why not?

Start out on simple anthems or hymns. With few exceptions, you'll find experienced singers will gladly help those who have not had advantages. It takes hard work and patience, but it can be done. That's been proved. I'll cite one case. A general invitation was given. Thirty or forty responded, among whom were about five who could read music. At first, it was pretty bad, but gradually it grew and last summer, we seemed to reach something to be justly proud of. For once, the work wasn't difficult, and the rendering of rather difficult music was beautiful. We can be a singing church.

We not only learn music, but everything from decorum to brotherly love is taught. All that goes to make a service beautiful. This takes in the ushers and caretaker. It is bound to have a reaction in the branches.

Give one evening of the reunion to an entertainment. Notice, I didn't say "one night." One hour is enough. This is generally a problem. Try asking a number of branches to prepare short playlets.

We can't start any too soon in making the children feel they have a part in the church. Organize a junior choir and have them give a number in one of the adult services. See what it does for the little ones to say nothing of the admiring fathers and mothers.

Work for an orchestra. May not go so well at first but who minds a few squeaky tones! The thing is, start something, get people interested. Nothing is more beautiful than a busy people. Good music will just arise out of this. Blair Jensen has the right idea: "less large churches and more

small ones so as to keep everybody busy." That is a good working basis. Engaging all in a useful task.

Have a theme song for the camp. "Jesus Mighty King in Zion" was used on the campus one summer. It acts as a reminder of our covenant.

Much more could be written on this subject but it is enough to begin with. Will conclude with the following, which may seem like the cart before the horse but it isn't.

The director must be consecrated, having a keen valuation of a human being, a deep appreciation of talent, a lively interest in all departments of church work and the ability to treat all alike and musicianship. There must be no haphazard work. It saps your energies, but there are compensations.

There must not be any last minute preparation by either the director or the reunion committee. The following equipment is necessary and should be in readiness the opening day: a piano, properly tuned to the right pitch for other instruments; a goodly supply of song pamphlets all of the same edition; sufficient copies of at least three anthems to begin with. All members of both choir and congregation should bring the new *Hymnal*.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, *helps*, governments, diversities of tongues."—1 Corinthians 12: 28.

Why are these set in the church? For the converting and developing of the followers of Jesus in the building up of the kingdom of God. This is evangelism in the broadest sense of the word. Undoubtedly these "helps" from the quotation above are institutions arising from the needs of a growing church such as the church school, women's department, musical department, etc., and should be utilized to their greatest capacity. Reunions give a splendid opportunity in helping to make this a singing church.

SUGGESTED HYMNS

- 385 The Morning Light Is Breaking.
- 400 Onward Speed Thy Conquering Flight. (Excellent, both music and poetry. Not generally sung right.)
- 436 Onward to Zion.
- 291 Faith of Our Fathers.
- 415 We Thank Thee, O God, for a Prophet.
- 414 The Spirit of God Like a Fire Is Burning.

- 413 When Earth in Bondage.
- 410 'Tis a Glorious Thing to Be.
- 408 I Have Found the Glorious Gospel.
- 403 Book of Mormon Hid For Ages.
- 390 Send Forth the Sowers.
- 397 We've a Story to Tell.
- 393 We Come With Joy the Truth to Teach You.
- 391 The Whole Wide World For Jesus.
- 386 Shout the Tidings.
- 360 Ye Must Be Born Again.
- 337 Jesus Calls Us.
- 334 Tell Me the Old, Old Story.
- 335 Sing Them Over Again to Me.
- 314 I Need Thee Every Hour.
- 306 I Love to Tell the Story.
- 286 Come Tell the Story of His Love.
- 245 How Firm a Foundation.
- 205 God Is Marshaling His Army.
- 153 Tell Me the Story of Jesus.
- 390 Send Forth the Sowers.

The following are very good but not generally known:

- 417 Ye Wandering Nations, Now Give Ear.
- 416 We Limit Not the Truth of God. (Excellent.)
- 412 I Saw a Mighty Angel Fly.
- 402 O Word of God Incarnate.
- 388 O Zion Haste.

The following chosen because as a youth, they made such an impression on me:

- 190 Redeemer of Israel.
- 173 Glorious Things Are Sung of Zion.
- 142 Hail the Blest Morn.
- 102 Rejoice Ye Saints of Latter Days.
- 4 Come Thou Fount of Every Blessing.

Note: More could be selected. About fourteen of the above selections were written by Saints.

How Youth May Share in Reunion Evangelism

BY F. M. MCDOWELL

PRINCIPLES FOR LEADERS

The general principles governing the leadership of young people certainly apply to the activities of the reunion as elsewhere. Some of these principles are:

1. Youth deserves to be understood.

The writer had occasion to read more than two hundred autobiographies written by mature young men and women. The most common characteristic of these stories of life was the frequent expression of the feeling that throughout their youth they had been more or less misunderstood. Young people often feel that the experiences they meet are new experiences. They often feel that no one else is just like them. They often feel they are not understood even by their parents and teachers. The young people at the reunion must be put in the charge of someone who has made every attempt to understand youth, its needs, its interests, and its problems.

2. Youth needs sympathetic and intelligent leadership.

For those who do not know young people, it may seem surprising that the thing youth most vitally needs is sympathy. Not a sympathy openly or gushingly expressed but rather one that breeds confidence and causes young people to want to confide in the leader. Such leadership will need also intelligence. The leader must know young people and their problems. He must know the world that young people have to face. He must be able to give some intelligent answers to their confidences.

3. Youth demands expression.

Any attempt to suppress this expression in a purely negative way will result in failure. We must say, "Come on, let's do," instead of "Don't."

4. Youth will play.

The sooner this fact is recognized by leaders the better. God made youth to play. He intended youth to play. It is the duty of the church to see to it that this play is so supervised it will lead to the development of Christlike men and women. Christlike physically, morally, intellectually, and spiritually.

5. Youth loves devotion.

Only those leaders of young people who have had charge of young people's prayer services or have seen young people face the crises of life will appreciate the truth of this statement. Young people love devotional services in which they share the responsibilities and in which the methods used and the subject matter talked about are within their range of experience and interest.

6. Youth craves responsibility.

Years of study of the problems of youth lead to the conclusion that young people crave responsibility. They want to help, to give, to share. They want to feel that something has been given them to do. They want to feel that something is expected of them. They want to feel they are of service. Assign definite responsibilities to the young people and note how soon they respond and how happy they are in this service.

7. Youth wants to share.

To sum up in one word what youth has a right to expect of our reunions: "Youth has a right to share," Nothing more. Nothing less. No greater injustice was ever done to normal, healthy-minded youth than to assume that all it wants is a good time. Of course, youth wants to share in the pleasures of the camp, but youth also wants to share in the responsibilities of the camp. Nothing short of this complete sharing will satisfy the needs of the young people or bring that unity to the camp life which is necessary for the success of the reunion.

The above general principles and suggestions in regard to the leadership of young people apply in the work of evangelization as in other fields. Should reunion committees find it necessary to know specific suggestions as to how young people may be enlisted in the evangelistic activities of the reunion, the following may be found to be helpful:

1. Permit your young people or their representatives to share in planning your reunion program. This should result in:

(a) A clear understanding on their part of the nature and purpose of your program.

(b) Willing and wholehearted support to the entire project.

(c) Provide a list of specific opportunities and responsibilities for young people in connection with your program.

2. Suggested opportunities and responsibilities for young people may well include the following:

(a) Loyal support of every phase of the general reunion program.

(b) This would mean sharing with the total group all group activities such as: music, worship, recreation.

(c) Providing special features.

(1) *Music*. Young people's choirs frequently make a splendid contribution to the reunion program. The talent of the young people of the district should be capitalized upon in arranging for special numbers. (See page 35 for further suggestions in regard to reunion music.)

(2) *Drama*—Young people are especially interested in drama. Carefully selected one-act plays can be given by the young people as preludes to the evening services or as part of the recreational period following the evening service.

Your special attention is called to "A Missionary Drama," which is printed in full in "How Youth May Share." This may be secured from the Department of Religious Education, The Auditorium, Independence, Missouri, for 10c. This little drama in the form of an imaginary radio broadcast, would seem especially suitable for any reunion program with a missionary emphasis.

(3) *Recreational and social activities*.

These features should have a definite place in any reunion program, not as bait, or as a necessary evil, but as a part of the wholesome life of any people. There is scarcely any limit to the possibilities of such activities, and their contribution to the development of right relationships among our own people, and the winning of others to such fellowship.

(4) *Special Programs*—Young people are generally eager to share in the responsibility of providing special programs for the reunion, i.e., programs in the interest of Graceland College. A bit of ingenuity here could make such a program not only a help to the college, but genuinely evangelistic in its content and purpose. Why not get in touch with Graceland authorities in this matter?

(5) *Discussion Groups*—Young people will be interested in groups organized for discussions. See "How Youth May Share," provided by the Department of Religious Education, price 10c.

Topics dealing with the history, doctrine and program of the church as well as those dealing with missionary spirit and methods are especially suitable for such discussions.

(6) *Arrange for groups of Boy Scouts and Oriole Girls to camp on the reunion grounds.* The programs of these organizations lend themselves readily to outdoor and camp life, and appeal especially to young people of the early adolescent age. Here is a splendid opportunity for personal and family evangelism. By this means, nonmember boys and girls will be contacted as well as adult members of their respective families. Even when such is not the case, the supervised activities of the Boy Scout and Oriole program constitute the very best methods of reaching young people of the junior high age.

3. We suggest that the reunion period might well be utilized as a period of special preparation for the work of evangelization on the part of young people in their respective branches and districts throughout the year. For this purpose young people may well be provided with:

(a) Classwork (See page 48 for an outline of the courses available). In such classes for young people, special emphasis would be given to the acquiring of knowledge of the church, its history, doctrine and program; as well as to various means and methods whereby young people could be sharing in evangelistic enterprises.

(b) Such classwork or discussion groups may well be concerned with developing in young people the disposition, willingness and ability to share in the work of the branch and church. Those interested in providing such discussions as a part of your reunion program should order from the Department of Religious Education, The Auditorium, Independence, Missouri, "Youth Shares" and "How Youth May Share." These two may be secured for 25c.

(c) Young people will readily recognize the splendid opportunities afforded by the reunion to give experience in leadership. Consider, for example, the value of being held responsible for a class in "Preparing Children for Baptism" or leading the child through the program "Witnessing for Jesus" as herein outlined. Young people of promise may well be selected to be associated with qualified leaders in such fields with a view to further training and experience.

A Reunion Program for Children

BY FERN WEEDMARK

The Need for Such a Program:

Boys and girls need to feel secure in the knowledge that there is a definite place in the reunion program for them, that we are all workers together regardless of our size or experience. The children's program should be carefully and prayerfully planned that it may be carried out in dignity, order and happy fellowship. The well-planned program will provide experiences in worship, study, fellowship, and activity.

Who Shall Direct the Children's Program?

The district children's supervisor (or qualified person appointed by the district president) will be directly responsible for the children's program. She will select her staff of workers who will meet with her many weeks before reunion to work out the details of the program. The supervisor will work with the district president and director of religious education in all major plans as provision for housing, finances, priesthood assistance and relating the children's program to the total reunion program.

A Place for the Children:

There should be a permanent place on the reunion grounds for the children that they may not need to meet in one place one day only to be moved to another the next. That chosen place should be made as comfortable and attractive as possible. If there is no building on the grounds that can be the children's headquarters, there should be a good tent, large enough for their needs, that can be set apart as the children's tent. It can be made interesting and attractive with pictures, flowers, worship, interest and activity centers.

The Place of the Priesthood in the Children's Program:

The director is usually a woman, as most often are the teachers; however, the priesthood must not be left out of the children's reunion picture. An ideal plan is that a children's reunion pastor be chosen to work with the supervisor. This necessitates a very careful choice in the one who will take such an important responsibility. He must be one who

sincerely likes boys and girls, and feels the importance of their contribution to the total program of our church. He must understand children and enjoy their fellowship, and have a friendly, interesting enthusiastic personality that radiates his personal devotion and fitness as a witness for Christ.

If it is not possible to have this regular priesthood assistant, certain carefully chosen members of the priesthood should be brought into the worship services. Each one should be asked in plenty of time that he may be able to make careful preparation for the theme of the day. Some of our priesthood have learned that it is more difficult to plan a fifteen minute talk for children than it is to prepare an hour sermon for adults. An effort should be made, also, to bring into the children's service any general church officers who may be assisting in the reunion program. The Apostle in charge should be invited to meet with the children once. If President Smith were attending, we should not hesitate to invite him to do the same. Our leaders are interested in the children, and it is our fault many times that boys and girls do not meet them.

The Theme of the 1940 Reunion Program for Children:

The theme running through the General Conference program and to be emphasized in the two years to follow is that of evangelization. As members of the church of Christ we are engaged in the great task of spreading the gospel story and of seeking to bring others into the kingdom, which task also involves the careful nurturing of those already in the church that they may continue to grow in Christlikeness and share in the responsibility of witnessing to the world for Christ. The children of the church hold an important place in the task of evangelism for in them we see the groundwork of evangelistic endeavor. The teaching of children and guiding them into ever-expanding fields of Christian endeavor is fundamental to the objectives of the church. Not only do boys and girls need careful guidance that evangelism may continue with them, but they need to learn their own capabilities, powers and opportunities for "reaching out" and drawing others in. The reunion period offers an excellent opportunity for thorough study and activity in this field. Their experiences in reunion can further supplement and strengthen the brief period of the church school hour. We urge you who are to direct the activity of boys and girls at reunion to make earnest, thorough preparation.

Note: If interested in a program for children in harmony with the above principles, you should order "Witnessing for Jesus," a reunion course for primaries and juniors, from The Department of Religious Education, Independence, Missouri, price 10c.

Reunion Classes

We present below an analysis of materials available for reunion classes. A majority of these outlines were prepared for the recent General Conference, (1940) and hence have a pronounced evangelistic emphasis. Unless otherwise indicated, the materials listed may be secured from the Department of Religious Education, The Auditorium, Independence, Missouri.

Most of these outlines were prepared for a series of six classes, and hence from that point of view are admirably adapted to reunion work. While these constitute splendid helps for the reunion teacher, he should be warned against the temptation to teach a course in anyone of these fields without some special preparation. Experienced teachers find it difficult to use another's outline, except as a general guide. Certainly no textbook, quarterly or outline is good enough to teach itself.

We urgently recommend that courses of study and instructors for the coming reunions be chosen at the earliest date possible, and that ample provision be made for such classwork on the reunion program. Reunion committees may well give careful thought to the arrangement of the physical equipment so that as far as possible, it will be conducive to successful classwork.

CREDITS IN RELIGIOUS EDUCATION AND LEADERSHIP

To standardize and stimulate personal effort in training for service and leadership at reunions it is urged that reunion committees consider with care the selection of subject matter and instructors and the provision for classwork, that the work done may fully justify the granting of credits counting toward general church certificates in the training program.

The following requirements apply to reunion classes: Instructors should be chosen from general church officers and appointees or others who have had special training and ex-

perience in the subject to be taught. The subjects should be suited to the immediate needs of the people of the reunion and in keeping with the present program of the church. It is well for the courses of instruction to be related as parts of a whole, in harmony with the general theme of the reunion. Care should be had that from year to year the subjects are selected to round out the education of the people.

Attendance record cards will be supplied on request. A credit of one point per class hour will be allowed for attendance at least five out of six hours, or six out of eight classes. The district director of religious education, or someone appointed for the task should supervise attendance. Individuals are to keep their own records, handing in the attendance record cards at the close with the ten cent credit fee. The cards and fees should be sent to the Department of Religious Education. The credits will be entered in the accumulative file and certificates returned for local presentation. Class credits earned at reunion should open the way for further personal training effort in local credit classes or by correspondence.

AVAILABLE STUDY MATERIALS

"Fundamentals of Latter Day Saint Doctrine."

Outline prepared by Apostle John F. Garver, price 10c.

Supplementary materials recommended: *Fundamentals* by F. H. Edwards, Herald Publishing House, price \$1.25, five or more to one address, \$1.10.

This course is especially suitable for priesthood, adult members, and nonmembers and older young people.

The topics covered in the outline are:

Latter Day Saint doctrine about God.
Latter Day Saint doctrine about man.
Latter Day Saint doctrine about revelation.
Latter Day Saint doctrine about Christ and atonement.

1. Christ and atonement.
2. Factors and theories in atonement.
3. Philosophizing on the atonement.

SUMMARY:

Of this course the author of the outline says: "This course concerns itself with the nature of God, man, Christ and revelation, with special stress on the atonement.

Its point of departure is the presumption that for any good work in evangelization, one must needs appreciate what man's probation here is about, something of the mess he has made of it, and why, and how Diety is disposed to help him to recover himself to his better selfhood.

Conclusions arrived at in the field of the atonement are the result of twenty years of more or less sustained study on the part of the instructor, and this redrafting of the course may be found adequate in preparation for something in permanent form for publication.

"The Missionary Message of the Standard Books."

Outline prepared by Apostle George G. Lewis, price 10c.

Supplementary materials recommended: "A Study of Missionary Endeavor" Gospel Quarterly, Adult Grade, 1929 to 1930, by F. H. Edwards.

This course is especially suitable for priesthood, adult members (perhaps nonmembers) and older young people.

The topics covered in the outline are:

The basic urge in the Books.
The revealment and unfoldment of God to man.
A chosen people.
God's way of escape from sin.
A Savior to all men.

SUMMARY:

Of this course of study, the author, Apostle Lewis says: "Unchangeability and unity are evidences of divinity. The Standard Books speak as one in their testimony of God's love and care for man and of that continuing purpose of divinity to win men away from sin back to him. The course will treat with the evidences of history, the inspiration of prophets of all ages, the supreme effort of Jesus and his message of the coming kingdom of God. These will be seen to fadge with the revelations of God to this generation that they are to proclaim the message of salvation to all peoples and all nations, calling them to repentance and return to God's way.

"Personal Evangelism Today."

Outline prepared by Apostle Myron A. McConley, price 10c.
Supplementary materials recommended: "Personal Evangelism" by
F. H. Edwards. Gospel Quarterly, April to June, 1930. Also,
Priesthood Journal, October, 1935.

This course is especially suitable for priesthood, adult members
and young people, as a matter of fact, for anyone interested in pre-
paring for the work of personal evangelism.

The topics covered in this outline are:

- The need. Our world.
- A missionary church.
- Our message. What it is.
- Sainthood analyzed.
- A Saint and his community.
- Ways and means of personal evangelism.

SUMMARY:

Of this course the author states: "In this class, ways and
means will be considered which may be used to advantage in
spreading the gospel. The opportunities as offered by our everyday
contacts will be analyzed in our homes, with our neighbors, at our
work, in the life of our group. Definite testimony as to how various
people were thus converted will be presented."

"Missionary Administration."

Outline prepared by Apostle Edmund J. Gleazer, price 10c. This
Auditorium, Independence, Missouri.

Supplementary materials recommended: *Priesthood Journal* on
evangelism, October, 1935.

This course is especially suitable for members of the priesthood
and mature adults.

The topics covered in this outline are:

- The missionary function of the church.
- The missionary survey.
- Leadership in missionary administration.
- The missionary leader and his workers.
- The missionary and his message.
- Organizing for missionary endeavor.
- Missionary opportunities of the church school.
- The various forms of missionary endeavor.
- Branches as missionary stations.

SUMMARY:

Of this course the author states: "The branch is the working
laboratory unit of our church life. It thus becomes a nucleus for
evangelistic activities. But these need to be planned and organized,
and such is the peculiar opportunity and responsibility of those
holding the office of elder. In this course, we shall consider the
problems connected with an organized evangelistic effort in the local
branch."

"The Kingdom Idea in the Work of Evangelism."

Outline prepared by J. A. Koehler, price 10c.

This course is recommended for adults who are willing to think
and study.

The topics covered in this outline are:

- The Christian basis of evangelism.
- The kingdom is the business of Bible religion.
- The kingdom is righteousness; The "truth" applied.
- This is the age of "kingdom" evangelism.
- Salvation is in the kingdom.
- Restoration and kingdom evangelism.

SUMMARY:

Of this course the author states: "Judaism, primitive Christianity and the Restoration have for their common goal, the kingdom. All these religions, in their beginnings, taught that men may be saved only in the kingdom."

The kingdom, which is the will of God done on earth as in heaven, is the all-inclusive requirement of man; it is the truth which alone can make man free.

All the great prophets of the Bible looked forward to the rise of the kingdom in the latter days; and predicted:

1. That the good news of the kingdom would be proclaimed to all nations in our day.
2. That the nations would be won to the kingdom made of governing human society.

The need of this age especially is that the kingdom shall come, that Zion shall be redeemed. And the call of the Restoration is to exhibit the kingdom idea in the achievement of its peoples and so, again, to make it the basis of Christian evangelization.

"Evangelism and Religious Education."

Outline prepared by F. M. McDowell and C. B. Woodstock, price 5c. This course is suitable for priesthood and adult members, and especially church school workers, teachers and leaders.

The topics covered in the outline are:

- The nature, spirit and purpose of evangelism.
- The fundamental characteristics of evangelism.
- The scope of evangelism.
- The nature, spirit and purpose of religious education.
- Fundamental emphases of religious education.
- Evangelism and religious education.
- Educational evangelism.
- Evaluating our present program.

SUMMARY:

This mimeographed outline presents in a very much boiled down or abbreviated form, a course presented at the recent General Conference.

The purpose of this course may be said to be three fold as follows:

To develop and clarify our working concept of certain terms which we shall use frequently, i. e. church, religion, education, religious education, conversion and evangelization.

To see clearly as we may, just what is meant by "evangelization" as a major objective of the church, and just what is meant by "religious education" one of its major functions.

To evaluate and present the program of religious education and the various activities and projects involved in the light of the above.

"Evangelism and the Children's Division."

Outline prepared by Fern Weedmark, price 25c (bound with the outline "Preparing the Child for Baptism," by Mildred Good-fellow.)

Supplementary materials recommended:

This course is recommended for priesthood, supervisors and teachers of children.

The topics covered in this outline are:

- What is evangelism?
- What is its relation to the children's division?
- After baptism, what?
- The teacher—a witness for Christ.
- Materials that lend themselves to evangelistic purposes.
- Methods that lend themselves to evangelistic purposes.
- Type services—activity programs.

SUMMARY:

Of this course the author says: "Evangelism in the children's division does not begin or end with the sacred ordinance of baptism. Rather, it has to do with the preparation of children for baptism (spiritual birth) and a continued development of personal Christ likeness and church loyalties (spiritual life).

"This course, in the general field of 'evangelization and the Children's Division,' will seek to find of 'evangelization and the children to a clearer vision and understanding of evangelistic opportunities and responsibilities within the children's division. It will likewise seek to increase and stimulate the earnestness of conviction of the leaders and help them to discover the extent to which they can reveal the love of God to children."

"Preparing the Child for Baptism."

Outline prepared by Mildred Goodfellow, price 25c (bound with "Evangelism and the Children's Division," by Fern Weedmark). Supplementary materials recommended:

This course is especially recommended for members of the priesthood, parents, teachers and leaders of children.

The topics covered are:

Why is preparation for baptism necessary?

The responsibility of the home in preparing the child for baptism.

The responsibility of the church in preparing the child for baptism.

The responsibility of the church school teacher in preparing the child for baptism.

Of what does preparation for baptism consist?

SUMMARY:

Important questions raised by this course are:

When is a child ready for baptism?

Who is responsible for his readiness?

How is his preparation to be made?

What has the preparation of children for union with the church to do with evangelism?

CLASSWORK IN SPECIAL FIELDS

Women's Classes at Reunion

Reunion time offers the finest opportunity to members of the women's department in the district to become acquainted, to talk over individual and group problems and to plan future work so that there may be a unified program. The classes offer the helps necessary to carry on this program, and also prepare the individual so that she can do her part well and efficiently.

As far as possible, courses should be selected which will minister to the needs of the whole group and an intensive interest and serious study should be encouraged so that the time will be well spent.

There are so many avenues of service open to the women that they should take advantage of the classes offered for individual improvement, as well as trying to tie themselves so they may assist the group in which they work.

The following courses have been especially prepared for our women during the past year or for the Conference session of 1940.

"Witnessing for Jesus."

Outline prepared by Fern Weedmark, price 10c.

The purpose of this course is to strengthen the church loyalties

of boys and girls by providing them learning and sharing experiences in a program of significant Latter Day Saint content.

The following outline of the course presents rather clearly the fields and topics covered:

Unit One: *Learning* the gospel story.

The gospel plan.
God's church established.
The purpose of God's church.

Unit Two: *Living* the gospel story.
Obeying the gospel (Baptism).
Planning our lives (Dedication).
Sharing our possessions (Stewardship).

Unit Three: *Telling* the gospel story.
Telling the nations.
Telling our neighbors and friends.

Additional suggestions in regard to the relationship of this course to the reunion program and to evangelism may be had by referring to page 44 of this issue of the *Journal*.

"Leadership of Women"

This pamphlet was prepared for the class of women workers at the General Conference by several members of the Women's Council. Each writer has had much experience in the subject that she discussed and the lessons are written to help the leaders of the women's department as they pursue their work. In addition, the part that the women will take in the church-wide program of evangelization is discussed.

Topics presented are:

Women's place in the work of the church.
Organization of the women's department in the district and local.
Study courses and material recommended.
Financial activities in the women's department.
Closer fellowship.

This pamphlet is an excellent addition to the handbook for it goes into detail on some of the matters.

A copy may be secured for 10 cents from the Women's Department, in care of the Auditorium, Independence, Mo.

"The Family Council."

This is an excellent pamphlet consisting of eleven lessons which will have an appeal to all ages in the department. We quote from the introductory page. "This pamphlet is presented in the hope that it will assist the families in our groups to have a fuller and more joyous life together, to help them plan for and to make a conscious and intelligent effort to obtain the things that are most worth-while and finally that the contribution to the future city of Zion will bring satisfaction in the feeling that they have accomplished something for the work that they hold above all others."

The topics presented are:

Worship in the home.
The value of family loyalty and unity.
Special days are home days.
Knowing your children's friends.
Directing your child's activities.
Responsibility of the children in the home.
Helping your child to budget his time.
The child and money management.
Managing the income.
Obedience and discipline.
Parents have opportunity to make of children what they will.

Cost of pamphlet, 25 cents. Address the Women's Council, The Auditorium, Independence, Mo.

Supplementary Material:

The Department of Agriculture in Washington, D. C., has much literature along the lines of child training and family life that it will send for the asking. Write for their catalog. The state universities also send out fine material at small cost for mailing.

"God and Everyday Living."

This pamphlet was prepared for reunion classes by Sister M. A. McConley and has been used successfully by her and others and should be a help in assisting the family to lift the commonplace things of life to a higher plane.

Topics presented are:

- The zionic home. The part of the husband, wife and child.
- We two.
- Learning to live together.
- Importance of happy homes.
- Helping children to be happy.
- Incidental or unplanned religious experiences in the family.

The cost of this pamphlet is 15 cents and can be secured by writing to the Women's Department, in care of the Auditorium, Independence.

For additional information and suggestions write to the General Council which will assist in every way possible.

Marriage and Family Life

In planning classwork for your reunion, you should not overlook the splendid study materials now available in the general field of marriage and family life. From the point of view of helps available, it should be easy to offer reunion classes in any of the following subjects:

"Thinking About Marriage."

For this course, a study outline by F. M. McDowell, supplemented by seven pamphlets in this field will furnish ample materials for a series of reunion classes.

Subjects which could be discussed include:

- The Christian ideals about marriage.
- What Latter Day Saints believe about marriage.
- Education for marriage.
- Choosing a home partner.
- The marriage ceremony, etc.

A copy of the study outline and the seven pamphlets may be secured from the Department of Religious Education for \$1.00.

"Growing Together in the Family."

The suggested title for this course is that of a splendid little book with that title written by Leland Foster Wood. This book contains six chapters which discuss such important matters as:

- The home partnership.
- The deepening of married love.
- Using money for family happiness and well-being.
- Building spiritual foundations for the home.

This book may be secured from the Herald Publishing House for 50c. If desired, a mimeographed outline prepared by F. M. McDowell accompanying this course may be secured for 15c from the Department of Religious Education.

"History and Significance of the Family."

This is the title of adult quarterly number Q-781-A, prepared by Roy A. Cheville. It would be quite easily possible to select six or eight lessons from this quarterly for the basis of a splendid series of reunion classes.

Some of the topics discussed are:

- The family, a social institution.
- Family disorganization.
- Our approach to divorce.
- The family among Latter Day Saints.

Single copies of this quarterly may be secured from the Herald Publishing House for 20c, four or more for 15c.

"Preparation for Marriage and the Building of Zionic Homes."

This is the title of adult quarterly number Q-782-A. It constitutes a series of lessons prepared by F. M. McDowell.

Topics discussed include:

- The church and the family.
- The meaning of marriage.
- What our church believes.
- Counseling young people.
- Sex and marriage problems of young people.
- Making a success of marriage.

Single copies of this quarterly may be secured from the Herald Publishing House for 20c, four or more, 15c each

"Managing the Family Income."

This is the title of adult quarterly Q-788-A. It consists of a series of lessons prepared by Bishop Henry L. Livingston.

Some of the topics discussed are:

- Family finances.
- Making an inventory.
- Budgeting the income.
- Sharing the income.
- Family record keeping.
- Stewardship in the home.

Single copies of this quarterly may be secured from the Herald Publishing House for 20c, four or more, 15c.

Teaching Methods and Materials

If there is evident need to utilize the reunion period for training teachers and leaders, then some of the following courses of study may well be undertaken:

"The Preschool Child."

This is a correspondence course prepared by Thelona Stevens. It is based upon the following texts:

- "Are You Training Your Child to be Happy?" Pub. No. 202.
- "Infant Care," Pub. No. 8.
- "The Child from One to Six," Pub. No. 30.

The above texts are sent free in U. S. A. on request from the Children's Bureau, the U. S. Department of Labor, Washington, D. C.

"Kindergarten Materials and Methods."

This is the title of a correspondence course prepared to help leaders and teachers of four and five year old children. It is based upon a book entitled *Guiding Kindergarten Children in the Church School* by Shields. This book may be secured from the Herald Publishing House for \$1.00. A mimeographed outline covering the course may be secured from the Department of Religious Education for 15c each.

"Primary Materials and Methods."

This is a correspondence course designed to help teachers of primary boys and girls. It is based upon a text entitled *Teaching Primary Children in the Church School* by Smither. This book may be secured from the Herald Publishing House for \$1.00. A mimeographed outline of the course may be secured from the Department of Religious Education for 15c.

"Junior Materials and Methods."

This is a correspondence course, the aim of which is to help teachers in the task of guiding junior age boys and girls.

It is based upon a text *Teaching the Junior Boys and Girls* by Akin. It may be secured from the Herald Publishing House for \$1.00. A mimeographed outline may be secured from the Department of Religious Education for 15c.

"Guiding the Junior Pupils in the Church School."

This is a correspondence course, the aim of which is to help teachers to better understand and appreciate the peculiar needs, problems and interests of the early adolescent. It is based upon the text *Teaching Intermediates in the Church School* by Sheridan, price 50c, and *Guiding the Adolescent* by D. A. Thom, price 10c, Herald Publishing House.

"New Trails for the Christian Teacher."

This is a correspondence course which deals with the principles and methods of religious education.

It is based upon a text, *New Trails for the Christian Teacher* by Smith, which may be secured from the Herald Publishing House for \$1.10. The mimeographed outline to accompany this course may be secured from the Department of Religious Education for 15c.

"Scouting and the Church Program."

Recommended as a text for such a course: "Scouting, the Official Church Program for Boys," price 25c.

Supplementary materials recommended: *The Scout Master's Handbook*, *The Boy Scout Handbook*. These can be secured from The Boy Scouts of America, 2 Park Avenue, New York City.

The following may be secured from the Department of Religious Education for the asking:

"The Scout Program in Protestant Churches."

"Scouting in the Lutheran Church."

This course is especially suitable for members of the priesthood, fathers of boys, leaders and potential leaders of boys.

Topics covered by this booklet are:

"Scouting in the Lutheran Church."

Scouting at work in everyday life.

Boy Scouting and local branches.

The Boy Scout leader.

Materials which will be found helpful for the Scout movement.

How to organize a church Scout troop.

The pamphlet "The Scout Program in Protestant Churches," discusses:

The church and Scouting.

The larger possibilities of the Scout program.

What can be learned from successful church troops.

The philosophy of church-scouting relations.

How to organize a church troop from a Cub Pack.

Integrating the Scout Program with the total program of religious education.

Progressive church-scouting relationships.

"Leadership of Oriole Girls"

Outline recommended: "Leadership Course for Oriole Monitors" Part II, prepared by Fern Weedmark and Lenoir Woodstock, price 25c.

Supplementary materials recommended: *Oriole Leader's Handbook*, price 50c. "Oriole Girls' Handbook," price 25c (Herald Publishing House) *Our Girls*, (Oriole Girls' Handbook included) price \$1.00. (Herald Publishing House.)

This course is especially suitable for leaders and potential leaders of girls, and all those interested in organizing and leading adolescent girls.

The outline above recommended as a guide to this course covers these topics:

The Oriole Circle in action.

1. Getting started.
2. The first meeting.
3. The second meeting.
4. The third meeting.
5. The fourth meeting.

Conduct of circle meetings.

Exploration of fields of Oriole endeavor.

Activities and projects.

The Monitors' most important source helps.

Materials free for the asking.

Guiding and counseling early teen age girls.

THE PRIESTHOOD JOURNAL

Volume 6 October, 1940 Number 4

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The Evangelical Program

By President L. F. P. Curry

A major difficulty faced since 1931 has been the necessity of constant emphasis upon the financial needs of the church, for some tend to assume that the church was losing sight of its main purpose, and was interested in the money problem alone. Nothing could have been further from the truth; for although the retrenchment that was forced upon us resulted, among other things, in the reduction of our missionary and pastoral force, it was approached undeviatingly in the light of the permanent needs of the church, and effort was made to supply those needs as far as the restricted opportunities available during that period made possible.

INCEPTION OF THE PROGRAM

As the financial aspects of the church improved and debts were discharged, the emphasis upon the missionary and pastoral problems of the church became greater, reaching a focal point in the General Conference of April, 1940. In order that the church might more fully realize its own potentialities to serve those who would follow in the way of righteousness, and make more fully available to mankind the saving power of the gospel, the Conference in its educational aspects was devoted to preparation for the evangelical program then made the principal feature of church activity for the ensuing two years. Quorum and class work, as well as the preaching during the Conference, were directed toward missionary ends. From the Conference those attending returned to their homes and fields of work strongly imbued with the sense of unity and spiritual power enjoyed at the Conference, and determined to make the ensuing two years count for good in the onward march of the church.

QUESTIONS TO BE ANSWERED

The adoption of a missionary program raised numerous questions in regard to the meaning of evangelism: How may it be made effective in the various localities served by the church, and among the widely differing personalities to whom the gospel should appeal? Once a member was won, what responsibility for pastoral care was created? And how could the branches and districts of the church be more

fully serviceable in winning and caring for those attracted to the cause? These and many other questions having to do with the practical aspects of the evangelical program now in effect will be discussed in this and ensuing *Priesthood Journals* and in *The Saints' Herald*. Through such means will be provided educational material and working suggestions which we feel assured will be of great value to the priesthood and workers of the church.

CONTENTS OF THIS JOURNAL

This number of the *Priesthood Journal* presents the views of twelve writers, each with few exceptions discussing the same two subjects. The subjects are, first, "To Whom Shall the Gospel Go?" and second, "The Objectives in Evangelism."

Broadly viewed, the church appeals to anyone who will listen to the presentation of the gospel. In view of the tremendous responsibility resting upon the church today to meet the highly involved and rapidly changing conditions of modern life, is there now a need for a more selective approach to prospective members for the purpose of stabilizing church growth, and making available abundant material for future priesthood responsibility? On the other hand, the gospel is intended for everyone, poor or rich, educated or uneducated, occupying positions of responsibility in social and economic life, or living in obscure relationships. How may the church adequately handle the problem involved, and at the same time insure increasing competency to carry the message of Christ to all the world? In general the first subject was meant to cover such ground as this brief statement implies.

The second subject, "Objectives in Evangelism," raised the question of the advisability of adopting quotas in connection with missionary campaigns, the desirability of specific standards of spiritual life as converts were accepted, and the disadvantages of such approaches to evangelistic activities.

THE WRITERS

The writers include three from the Quorum of Twelve Apostles, three from the Quorums of Seventy; two pastors, one responsible for the conduct of a stake, and the other in charge of pastoral and missionary activities in one of our largest cities; two men from the Order of Evangelists; another representing the educational field, and one representing the special field of the radio. The writers are authoritative in their respective fields of labor, but represent

through their individual approach to the subjects a diversified treatment from a variety of angles which we feel sure the readers will find illuminating and instructive as well as practical. At the same time, despite the individuality each paper submitted clearly reflects, there is a most complete unanimity in the basic principles involved, and a sense of spiritual responsibility that augurs well for the ministerial work of the church.

SUMMARY FOR REFERENCE AND STUDY

To facilitate reference to the principles presented by these writers, a summary has been prepared and is included in the final pages of the *Journal*. These condensations may be of assistance to study classes, as well as to the individual reader or church officer seeking specific help.

SEQUENCE EQUIVALENT TO HANDBOOK

The present number will be followed by four others appearing January, April, July and October, 1941, in which an orderly development of the field of evangelism will appear. This sequence will serve to re-emphasize the program from time to time, providing fresh study material periodically for quorum and priesthood class use, and with the present number will treat the subject with sufficient completeness to comprise a handbook or a manual in evangelical study and procedure. From time to time supplementary articles will appear in *The Saints' Herald*. Supplementary articles are intended for general reading more particularly than the discussions presented in the *Priesthood Journal*, but will be of equal importance to the men of the priesthood and to the general membership of the church. The ensuing numbers of the *Priesthood Journal* will treat the following subjects:

January, 1941. The fields of evangelism classified including children, young people, the adult inquirer, the families having nonmembers therein, the city and country fields.

April, 1941. A working program of evangelism for a branch or local mission covering priesthood and departmental responsibilities, and including the problem of re-evangelism of the inactive.

July, 1941. The relation of the financial law to the evangelical program, coinciding with the mid-year review conducted by the Presiding Bishopric.

October, 1941. Educational evangelism, stating the opportunities in the educational field, the materials available, and seeking to stimulate the priesthood to a more complete

use of the church school, Zion's League, Department of Women, and other associate activities of the church.

Missionary work is a permanent responsibility of the church, without which it has little excuse for existence. Limitation of the present program to two years is for the purpose of limiting the problem, and more readily assuring successful prosecution of the enterprise, all concerned learning as we go forward together.

MATERIAL VALUABLE FOR STUDY AND GUIDANCE

The *Journals*, with the supplementary material in *The Saints' Herald* to appear from time to time, should be used for study classes of the priesthood, in quorum programs, for official guidance in developing local missionary programs, and as an aid to pastoral work in all its phases. The study of the material should be careful, and with a view to qualifying the student more fully in the discharge of the responsibility which became his upon his ordination. The opportunity before the church is very great, and as the men of the ministry, with quiet enthusiasm, wisely directed zeal, and abundant brotherly love, strive to magnify their calling, we feel assured our Heavenly Father's blessing will come to them in rich measure. Ensuing issues will be written by various men of the leading quorums and general ministry whose experience will enable them to make helpful contributions. To those whose devotion and labor made the present issue possible our thanks are extended for the thoughtful treatment made by them of the subjects assigned.

I. To Whom Shall the Gospel Go?

Note: Titles have been added by the editors to give emphasis and distinction to each author's contribution. Subheads have also been given to some of the articles. The series title is repeated before each article for the sake of clarity.

"TO WHOM SHALL THE GOSPEL GO?"

Seek a Proper Balance for Service and Reconstruction

By Elbert A. Smith

President of the Order of Evangelists

Jesus said that the kingdom of heaven is like a net cast into the sea that gathers of all kinds. Sometimes we have seen to our sorrow that it gathers too many freakish or abnormal people. Emerson said that when a candle is lighted every moth under heaven comes to its flame. That is a change of metaphor, but it may account for some things that have happened in connection with the Restoration movement.

The gospel was designed to minister to all classes: rich and poor, educated and ignorant, those steeped in sin and those who are relatively clean and wholesome. However, to do its work the design of heaven requires a proper balance in the church of those able and willing to minister to those who need help. There is a need for well-to-do-people, capable, well-informed people, men and women of wisdom and resourcefulness to minister to the poor, the ignorant, those beset with sin.

In all our missionary work we should seek for a proper balance. We should not shirk the responsibility to convert the poor and minister to them, the ignorant and educate them, the vile and regenerate them; but we must also plan our missions to establish them in favorable regions where well-to-do, stable, high grade, above-the-average citizens may be converted. Such converts will build up the reserves of those in the church who shall bear the burden of reaching the unfortunate who need the help the gospel brings: the sick, the destitute, the victims of evil influences and surroundings. These latter would swamp us if they alone were to enter the portals of the church.

Jesus loved the rich young man and greatly desired to convert him, he had so much to offer in the way of service to the poor and lowly. Jesus took note of Paul, the cultured and highly-educated man and was at considerable pains to convert him. Paul could talk to the Greek philosophers; he knew their philosophy and their poetry and art. He could talk to the Romans; he knew their law. He could talk with kings. Of course the power of God was with Paul, but God used Paul's cultural background and his broad knowledge of laws, literature and peoples to great advantage. But, remember, though Paul was cultured, learned and of high station, he subordinated all that he had and was to the task of preaching Christ.

There has been some unnecessary and even harmful discussion in the church against education, as though it were something utterly offensive to God and incompatible with religion. Some have preached and argued in a manner to leave the impression that one must choose between education and inspiration. No such choice is imperative. A man may have both and be the better minister.

There is an arrogance of culture and education, a snobbery of letters, and people of that type go through life with elevated noses not liking the smell of the common herd. But there is also a snobbery of ignorance that is proud of its low estate and advertises it as an evidence of spirituality. Neither of these habits of mind is to be admired. A cultured man may be humble and fine and admirable, his doctor's degree no bar to the throne of grace. An illiterate man may be of great natural ability and worth; and his religion, when he is really converted, starts him on the road to a broad and rich education.

After all is said and done, it is the *Book of Mormon* that declares that to be learned is good, if men give heed to the commandments of God. It is the book of *Doctrine and Covenants* that bids us seek learning by study and by faith.

It would seem wise then to seek to hold our young people of college and university standing and use their offering. It would seem wise to give attention to the task of converting people of the right character who are well-to-do and well-educated, that like Paul they may become ministers to the poor and unfortunate; this in proper proportion to our missionary work among people of more lowly estate who so greatly need the gospel message and from whose ranks have come so many capable workers.

"TO WHOM SHALL THE MESSAGE GO?"

Seek a People Who Will Build the Kingdom of God

By William Patterson

Evangelist

Before we may determine to whom the gospel shall go, it will be necessary to know for what purpose the gospel exists. It is presumed that the term "gospel" here used connotes "The gospel of the kingdom" and implies the principles, laws, powers, governmental aspects, relationships, etc., essential to the building of the kingdom of God—a divine order in human relations.

At the time of the establishment of the church in 1830, denominationalism placed its major emphasis on the preparation of the individual for spiritual exaltation in the presence of God after death. This condition was attainable on the less tangible functions of prayer, faith without works and the performance of prescribed ritualistic acts of the church. The emphases appeared to be churchly performance for other worldliness.

RESTORATION EMPHASES

With the restoration of the gospel "other worldliness" gave place to the belief that the church is God's workshop, fully equipped to fashion and prepare individuals to assume their responsibilities in a spiritual order of social, moral and economic relationships, called Zion.

This new conception of the plan of salvation revolutionized thinking and gave new and more significant meaning to old terminology. The futuristic hope of a supramundane glorified life was exchanged for the hope of an earthly established society in which the will of God would be crystallized in the individual and collective acts of a regenerate people.

The prebaptismal statement of Jesus to John, "for thus it becometh us to fulfill all righteousness," reveals more than a churchly ordinance to be observed, but also a rite in which the whole life is committed to the building of the kingdom, and the place of the commencement of a state of progressive obedience until the righteous purposes of God are fulfilled in us. Unless we perceive in the ordinances of the church the principles of regeneration, our worship becomes stagnant and the building of Zion postponed.

The church was restored to established Zion—the preserver of the Christian philosophy; the greatest witness to the nations of the power of Christ and his redemptive plan; the place to which the righteous may gather to accomplish the purposes of God; to prepare for citizenship in the theocratic kingdom which Christ will establish when he comes and, *incidentally*, as a place to “flee” from peril.

In 1844 a history of the religious denominations of the United States was written by I. D. Rupp, and in the statement regarding the Latter Day Saints he attributes to Joseph Smith the following statement: “That the true church of Jesus Christ has come into existence by direct command of God, as the true church has always come into existence; and I have been an instrument in the hand of God thus far in advancing the cause of Zion.” None will dispute that the purpose of the church is the building of Zion, and the purpose of Zion is the personification to the nations of the revelation of Jesus Christ. Prior to the organization of the church in 1830 certain persons were told to “seek to bring forth and establish the cause of Zion.” It is not unlikely that the “cause of Zion” is the church, and as we seek as ministers and members to function in harmony with its teachings we shall soon produce the effect—Zion. Zion cannot be established without the complete function of the church. The Church of Jesus Christ is in its very nature designed to create twice-born men for the work of the kingdom.

ZION AGAIN DEFINED

Since the purpose of the church is the establishment of Zion, it will be necessary to define what we mean by that term. Let us simply say it is the Christian state in the becoming. This definition though brief presupposes a particular territory, adequate and just laws and ordinances, efficient and righteous administrators, skilled and dependable professionals, artisans and workmen, *and above all* a devoted, intelligent and progressive citizenry.

Since Zion is a spiritual order in human social relations, it will be necessary to discover and to develop people with spiritual natures plus capacity and ability to perform the tasks incident to such a complex and cosmopolitan society. In theory one may leave out much, but in practice nothing! This is most certainly true regarding Zion. Such a state of society cannot be the accomplishment of wishful thinking, indiscrimination or haphazard processes.

The exhortation given of the Lord to the early church:

"Let not your flight be in haste, but let all things be prepared before you;" is more binding upon this generation with its more complicated and exacting conditions. This statement suggests the necessity for a selective process in the gathering. People who prepare thoroughly ("all things prepared before them") are they who have made their potentiality actual by constant application. They are the chosen people of God.

In Section 58:3 we have that classical and much misunderstood statement of the Lord regarding those who were first to be invited to prepare the great feast for the nations. Said he, "Firstly, the rich and the learned, the wise and the noble." There are those who think this process of selection bespeaks partiality and does not represent God who is "no respecter of persons." Men may be influenced by partiality in the selection of their fellows but this is not true of God, nor should it be so in the church. God has chosen men to perform certain functions because of their availability and potentiality. The example of this is illustrated in the life of Joseph Smith, the founder-prophet. God chose and empowered him to do a certain work but when he proved unstable by giving the translation of a portion of the *Book of Mormon* to Martin Harris, the Lord said: "Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember that God is merciful; therefore, repent of that which thou hast done, which is contrary to the commandment which I have given you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up and become as other men, and have no more gift." His selection as a prophet was based solely on his obedience and service to God and the church, and this is true of every minister.

DISCIPLESHIP A PROCESS

Christian discipleship is a state of becoming, rather than a state of being; a condition of attaining rather than that of attainment. Membership based upon past obedience alone is stagnant and impotent. The "marvelous work and a wonder" is still in the future. Jesus defined discipleship as an on-going process when he said: "If ye *continue* in my word then are ye my disciples indeed, and ye shall know the truth and the truth will make you free." Discipleship is progressive obedience to Christ and his word. This is also the process of Zion. Zion will be progressively free as her

people are progressively obedient. Only those who have the capacity of sustained progressive obedience may have part in Zion's redemption.

SELECTIVITY IN PROSELYTING

Since the church is God's instrument by and through which the personnel for Zion's establishment shall be selected, it is imperative that the church through its ministry conduct a discriminative evangelism. Only twice-born men and women can participate in the establishment of Zion. "Except a man is born of water and of the Spirit he cannot enter into the kingdom of God" relationship. This statement of the Master is very comprehensive and incontrovertible. There are those who doubt the ability of the church to secure a people who would live the zionic life. Only today a business man, a member of the church, with his knowledge of human nature, doubted if there were people who would live together under such ideal conditions. We must agree that only those who permit the redemptive power of the gospel to have sway in their lives are capable of this great adventure. A carnal people cannot produce a spiritual society. As a stream cannot rise above its source neither can an indiscriminative evangelism produce a selective people.

Christ and his ministry have always carried on a selective evangelism. When certain converts came to his baptism, John said: "Bring forth fruits meet for repentance, and think not to say within yourselves we have Abraham to our fathers." These Jews thought they had a right to membership in the kingdom of God because of their Abrahamic lineage, but John informed them that the chosen people were they who chose to do God's righteous purposes.

Through the Prophet Joseph Smith the Lord admonishes the ministry to be careful whom they receive into the church: "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church" (Section 17:7. Read also paragraph 18).

The gospel is to go to every creature but it cannot go to

people who are *not prepared to receive it*. Only the seed which fell on fertile soil yielded fruitage, according to the parable of the sower. The moral: Don't waste good seed on barren soil; don't waste the truth on barren souls. The baptismal appeal should be in the nature of a kingdom-of-God-building challenge. Those who desire to cultivate their lives for the building of the kingdom become good soil for the sowing of the seed of truth.

Our appeal should be to all good people but we must not forget that the righteous rich, noble, learned, wise and skillful are better instruments in the hands of God for the building of Zion than the unskilled, unlearned, unwise and poor but good people. Those should be urged to join the church who desire to serve God rather than be served.

The gospel should go to those people who are receptive to its teachings and influence, who desire to be obedient to the will of God in spite of what may happen, who are willing to pay the price of discipleship, who desire to maintain the standards of Christ in their public and private lives that the name of the church in their community shall be respected, and who have prepared and are preparing their lives as useful instruments in the hands of God to establish his kingdom—the Zion of God.

“TO WHOM SHALL THE GOSPEL GO?”

Jesus Converted His Leaders and Missionaries First

By Evan A. Fry

Director of Church Radio Programs

If we attempt to answer this question by the old-fashioned expedient of referring to proof texts, the answer is easy. “Go ye into all the world, and preach the gospel to every creature.” But we cannot undertake so tremendous a task without using some plan or system, in order that the field might be methodically and thoroughly covered.

Jesus did not attempt to preach the gospel to every creature singlehanded. His first task was to choose and call a select body of twelve men, whom he trained intensively, and then charged with the responsibility of expanding his ministry. Such other disciples as he attracted during that period seem to have been more or less incidental to his primary method of training the chosen few.

The depression has curtailed both our financial and spiritual resources. The recall of so many men from the field; the disastrous shortage of local ministry with time sufficient to devote to church work; the total lack of pastoral ministry to some groups; the resulting loss of many of our youth, and especially of the young adult and young married groups, indicates to me the need of a new and specialized type of priesthood ministry, *now*.

Young people of today are more mentally alert, better educated, less inclined to believe merely because their fathers did, than any generation since the founding of the church. Many of the older priesthood, who served well in their day, have not the educational or cultural background to appeal to this younger group. In far too many of our branches, the natural leaders of the young adult group have been lost. Priesthood members are either of the elderly adult group, with a rich spiritual heritage and experience but little education, or of the very young type, with expanding education, but little spiritual experience. Both types find difficulty in reaching the great numbers of church members who are now approaching middle age, many of whom have been and are now being lost to the church.

This seems to indicate a need for a selective, specialized, somewhat restricted type of evangelism at least for a period of years. We need a new type of priesthood—a type who not forgetful of their spiritual needs and preparation, will also be trained to meet the new needs of our educated youth.

Among the lay members, there is increasing need for a higher type of convert—for executives, successful business men, capitalists, artisans and craftsmen who can teach and direct others, teachers, professional men of recognized standing, specialists of all kinds. Someone has to lead the way in the building of the kingdom, and yet even in the center place there is a constant cry for leadership in the most ordinary everyday church activities, and a very dire need for leadership in the fields of business and the professions.

I would not say that we should neglect the great middle class, or the poor and impoverished. Many of them can be reached incidentally in our search for the higher type of specialists we so badly need in the present emergency. The others can best be reached when we have built up our own ranks with such outstanding leadership that we can tackle a world-wide task of evangelization.

To sum up, we should make an attempt to analyze our

immediate needs, and specifically point our evangelism to meet those needs, at the same time not neglecting such other opportunities as are presented to us for evangelization. The wisdom of such a course will be increasingly apparent through the years, whereas, a program of general evangelization which gathers principally of the poor and the unlearned, will only delay the evangelization of the world, and make impossible the building of the kingdom.

“TO WHOM SHALL THE GOSPEL GO?”

Selection According to the Circumstances and Conditions

By Roy A. Cheville

*Instructor at Graceland College, Leader of Youth,
and Church officer*

“To all the world” is the fervent reply of the zealous missionary. And he is right. Whenever the church loses this sense of its universal mission it will no longer hold the spirit of its founder. Basically, the gospel must know no limitations of caste or color or culture. Translated into a program of action, however, it must reckon with realities of society, and these will condition the operation of this idealistic evangel.

THE SELECTIVENESS OF JESUS

Even Jesus seems to have exercised a certain qualifying of his world-wide plan. He demonstrated how the Divine must operate through human channels. Two factors hemmed him in: (1) the social mindedness of his times, and (2) the demand for concentration and selectiveness for effectiveness. It is well known that Jesus did not try to convert the Samaritans. We do not see him narrowed in spirit against them, but alert to situations as they were. Any student of society knows that if Jesus had gone to the Samaritans, he would likely have closed the way to his own people. The question is not what ought to have happened, but what would have happened. The fanatic idealist tends to disregard the latter. As Jesus went along, he appears to have narrowed his circle, until at times he was ministering to only the selected group of ministers about him. This was necessary if he was to get them equipped to continue after his departure.

On the other hand, Jesus symbolized the potential universal Christian fellowship by the wide range of temperaments and social connections he included in his apostolic circle. He had a publican who stood in with the prevailing political order and a zealot who wanted to uproot it by radical methods. He invited a trusting John and an inquiring Thomas, an impulsive Peter and a reserved James. If this diversity could get along, then there was hope for a world-wide fellowship that could leap over barriers of nationalism, race and culture. Jesus combined a dream of the "whosoever will" spirit with the practical outlook of expediency and effectiveness.

Another kind of selectiveness is seen in Paul's work. By his time Christianity could leap over the Jewish boundary and include the Gentiles. Even yet, there was some choosing to be done. Paul had a program of missionary procedure. It was no scatter-brain, trust-to-luck policy. Selection of centers, building up of self-sufficing communities, radiation of evangelism from these centers, supervision and integration of these through circuits of visiting and through correspondence, and gradual expansion of the whole field. There was selectiveness in place of operations: Paul chose strategic urban centers. Christianity of the first century was found chiefly in cities. He was selective in picking his staff. The argument with Barnabas over John Mark indicates that.

MISSIONS IN HISTORY

Missionaries have always had to be selective. When Clough went as a Baptist missionary to India, he carried a hope for reaching all. Circumstances not of his own planning brought about the baptism of converts of the lower caste, and he sensed very shortly that henceforth he was shut off from the upper strata. He realized that wishful thinking and fervent preaching would make no rapid change in the situation. It would take decades and perhaps even centuries to bring about an order of society in which all could associate freely together. Luther had to choose between the middle class and the peasants. Wesley gave himself to the working folk of England. A glance at contemporary religious groups discloses appeal to a somewhat delimited clientele. This should not be interpreted as a kind of cultural determinism but as a social situation we must face.

Some kind of selectiveness is imperative for any effective evangelistic program. The testimony of history and the

compulsions of social operations point to it. This does not mean a surrender of the great ideal of universality. It does admit this relativity of its expression in a world not geared to its high spirit. The problematical question then is the discovery of basis on which selectiveness is to be made and the choice of fields of selection.

A CHURCH WITHOUT LABEL

One thing against which we must guard is labeling Latter Day Saintism as a church of any single social level. It should never be known as a religion of the "uppity-up's," the outcasts, the small town, the metropolitan areas, the capitalists, the sophisticated, or of any other group. We must demonstrate the possible inclusiveness in a church of many types and levels of social development. We can hardly say that we have done so, yet. The realist observes in minorities who wonder about their role in the whole church fellowship. This desired harmony will not come about by chance and free "whosoever will" policy. It will come by a discriminating program that looks to balance, interaction of divergent aspects, recognition of differences, and placement of various persons and groups, culturally speaking, in the program of the whole. Through all this must run a pervasive spirit that shall bring oneness out of recognized differences. Herein lies a supreme test of the feasibility of Zion, and of the practicability of general evangelization. If the mill worker of sixth grade education is to break bread with the chemist with a doctor's degree, the church must plan for their fellowship. I believe such brotherly communion is possible, but wishing and praying alone will not bring it to pass. Even now I am concerned about the community of fellowship that exists in some branches, in some districts.

SOME QUESTIONS FOR BASIS OF POLICY

To whom then shall the church send its missionaries? There is no one answer. At one time, under one circumstance, we might well go to one group; at other times, to another. If our church were top heavy with wealth, we should need to go to the poor and needy, even if we would naturally appeal to the "gold coast." If we were drawing in only the unlearned, then it would be well to enlist some of academic development. We are conditioned in approach by what we already have. We may have to cultivate ambassadors for given groups.

In trying to determine selectiveness at a given time the following questions may be asked:

1. To what kind of people are we qualified to make appeal? In thought worlds? In social relations? In general culture?
2. What peoples are we prepared to assimilate? Whom can we utilize in our present pastoral and social program? Whom can we keep growing and keep happy? No church has the right to admit any to membership and then leave them die just inside the door. Whom, then, have we the right to invite?
3. What fields of evangelism are within the geographical regions of our pastoral administration so as to permit adequate care by the church?
4. What types of members are needed in order to keep a sound social and personal balance in the church? Are we running too much to any one type?
5. Do we draw into the church those whom we set out to include or do we merely accept those who come? Do we rationalize the situation and thereby justify our course? For instance, if we do not baptize the educated, is it because we do not want them or because we cannot attract them?
6. How many of a given type can we assimilate at a given time? Inclusion of a given group will turn the church in the direction of these. Specifically, how many of these could the church safely include this year: American Indians, Communists, Roman Catholics, Pentecostals, Rosicrucians, Townsendites, etc.?
7. Will admittance of a given kind of candidates in too large number close the door to others? Thus, while the gospel should go to the colored race, what would happen if today there was a large influx of them into the church of the southern states?
8. Are we building a social, educational, pastoral program that is long sighted enough to blend new members of great divergence of background into a spiritual fellowship and a program of action?
9. What training is being given our missionary staff that they may see the problems involved and approach them with discrimination?
10. What are the criteria for measuring fitness and desirableness for entrance into the church?

All the foregoing points to a few basic conclusions (1) There is no final, fixed answer to the question of selectiveness. (2) The church must have an administrative alertness to the contemporary cross section of the church, its possibilities and its needs and indicate emphasis in selectiveness, accordingly. (3) There is urgent need today for this administrative guidance in formulating missionary policies, training workers for it, and guiding in work of selectiveness. (4) Selectiveness at a given time must never be construed to deny the universal mission of the church.

In a sense, each one of us is selective, whether we will or not. We talk to those of our circle. We interpret the church in words of our experience. We tend to draw those of our caliber. One of old observed that "deep calleth to deep." This has application to evangelistic endeavors. Historically, this has been somewhat true of churches. We face, then, a problem of determining our course. I believe that in these matters there is need for the meeting of minds in charting our way. I believe, further, that just as the Holy Spirit diverted apostles of old in selecting their missionary courses, so that same inspiration can enter into our analyses to give wisdom and diversion. That inspiration will come in the studying of the problem, not in place of analyzing it.

In glancing over my somewhat limited contacts with church areas, I should say that some regions are top-heavy with types. One section emphasizes the gifts, the gathering in reunions, the simple trust. This needs some men and women who will give poise, balance, culture, economic well-being, community standing. Another has become aware of social position, artistry, niceties of appointments. This branch ought to bring in some democratic, hard-working, next-to-life men and women. A branch that sets its face toward professional persons only, toward those of means had better look to ministry toward other circles. A congregation that inbreeds a poor man's attitudes and wants should turn outward toward other circles. No general church legislation will solve this. Only a widespread alertness, cultivated by general church workers and responded to by local members will suffice. Each territory must conduct a self-survey. Each must select its prospects in terms of its abilities and needs, in light of the program of the entire church, and in the spirit of the gospel we bear.

"TO WHOM SHALL THE GOSPEL GO?"

"Preach the Gospel to Every Creature"

By Frank McDonald

City Missionary, Chicago

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28: 17, 18). Again, "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16: 14).

In the opinion of this writer there is no question as to the universality of the message of the Son of God. It seems to me that the commandments of our Lord, wherein he commissioned his apostles to carry on after his death, are too plain to admit of any equivocation. I believe that he who taught his disciples to pray, "Our Father," desired all mankind to have equal opportunity to enjoy the benefits of that fatherhood. From out the vision that opened the eyes of Peter came the understanding that "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him."

This church, being the procreator of Divine life upon the earth, must take its cue from its leader, Jesus Christ, the Son of God.

When the Master was here upon the earth, so far as we are able to understand from a perusal of the Sacred Record, he did not limit his ministry or his message to any particular group of people, but rather we find him fraternizing with men in every walk of life. One day we find him in the house of the ruler of the synagogue, to bring life anew; and on another day in the house of Zaccheus, for the same purpose, to bring life anew. And because he associated with those considered unfit by the Pharisees he brought down their denunciations upon his head. But to such he said: "They that be whole need not a physician, but they that are sick."

Another evidence of the impartiality of the Master is indicated in the choosing of his twelve apostles. From the fishing boats, from the tax office, and later Paul from the hall of learning, came the men who were to be his special witnesses in all parts of the world.

In the portrait gallery of our Lord found in his parables

are the following pictures: two men praying, one a Pharisee and the other a publican; a rich man whose barns would not hold all his crops; another who caught his toe in the tattered clothing of a beggar and stumbled into Hades; a widow, who was very poor so far as this world's goods were concerned, but who made a contribution that brought commendation from her Master.

If we ever reach the point where we limit the presentation of the gospel of Jesus Christ to any particular group of people, and exclude any other group of people, in my opinion we will be on dangerous ground, and will not be correctly representing the One who said: "Go ye into all the world and preach the gospel to *every* creature." Nor will we be carrying forward the message of that angel who flew in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

If in the past too much of our missionary endeavor has been expended in an effort to convert those who were uneducated, to the exclusion of others, perhaps this has come about because the individual missionary has been left very largely to chart his own course, with little or no general missionary policy being set up by the church by which his efforts were to be co-ordinated. But I do not believe that this work will be carried forward to successful completion by those who are recruited from the ranks of any one class of people. The history of the Restoration Movement gives abundant evidence to the contrary.

The Master has given us the key for successful missionary endeavor, recorded in the testimony of Saint Matthew (24: 32): "And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked." And the words containing the key are these, "shall be preached in all the world, *for a witness.*" A witness is one who gives evidence of that which he knows to be true. He speaks of that which he has experienced in his own life. When we preach with this power of witnessing, we preach as did the Apostle Paul: "And my speech and my *preaching* was not with enticing words of man's wisdom, but in *demonstration of the spirit and of power*" (1 Corinthians 2: 4). Read the entire chapter.

I am not, therefore, too much concerned regarding the question, "To Whom Shall the Gospel Go?" but I am very seriously concerned that the preaching of the word shall be accompanied by that "demonstration of the spirit and

power" that shall bear witness of the divinity of the message.

Jesus Christ has thus told us to whom his gospel shall go, "to every creature," and how, "shall be preached in all the world, for a witness." What God has joined together let no man put asunder. And when these two go hand in hand, the ranks of the membership of this church will be augmented by those who are fully converted and will lay on the altar of sacrificial devotion their all to the end that the kingdom may become a reality in this our day.

"TO WHOM SHALL THE GOSPEL GO?"

"A Middle Ground Must Be Found"

By Ward A. Hougas

President of Far West Stake

To whom should the gospel go? Does every living soul have a right to expect us to minister to his needs? Dare we discriminate in the choice of our missionary prospects? What would Jesus do if he were here? Should we forget the poor and illiterate until such time as we can establish a Zion sufficiently strong to enable us to minister to them in their temporal needs? Should we measure a person's right to become a missionary prospect in terms of how much he can do for the kingdom or must we still face the question of how much the kingdom can do for him? Is it possible for the church to minister to the life of an individual spiritually even though we can give no help from a temporal standpoint?

"THE RICH AND THE LEARNED . . . THE POOR, THE LAME"

Two points of view concerning the choice of evangelistic prospects that seem somewhat at variance with each other are to be found in the church. The one school of thought that clamors for an indiscriminate evangelization along lines of least resistance refers to that which has been known as the "Great Commission" and lays special stress on the term "every creature." The other side of the picture is oftentimes represented by the statement in the fifty-eighth section of our *Doctrine and Covenants* which sets out something of the order of the gathering which is in turn interpreted as the order of our evangelization. "Firstly, the rich and the learned, the wise and the noble; and after that

cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the lamb." Emphasis is generally laid upon the "rich," "wise," and the "learned."

Somewhere between these two viewpoints will probably be found the practical answer as it confronts each administrative officer who must direct the missionary activities of his stake or congregation. With the advent of "local" missionaries the danger of indiscriminate evangelism is perhaps minimized somewhat by virtue of the close relationship of the pastor and missionary, yet it is not eliminated.

The line of least resistance is as yet the attractive trail for many. This is especially so for those who work with a maximum of enthusiasm and feeling and who are still short on the ability to face the practical aspects of the needs of the kingdom.

ALL FACTORS AND FUTURE POSSIBILITIES MUST BE CONSIDERED

In determining just who should be labored with in missionary work, some things must not be overlooked. It must be recognized also that circumstances often alter the situation until one is not always the complete master of the situation. The missionary who searches always for the "ideal" families that we talk about, generally finishes the year's work with few, if any, conversions.

It must not be forgotten that the gospel is the "power of God unto salvation." Just what God can do with a man once he is really converted no one can safely say. Perhaps much of the criticism which has arisen because of the baptism of these classed as mediocre or below has been brought about, not because of the mediocrity of the individual so much as the lack of true conversion.

Perhaps the greatest single qualification which anyone must have to qualify him for work in the kingdom is a depth of conviction. Given this, many men will rise far above any reasonable expectation. Without this, few make any appreciable contribution to the kingdom.

No doubt there is much of wisdom in the general order set forth for the gathering. Within the stakes the matter of evangelization in reality becomes a matter of the gathering, because converts are immediately united with the general movement in one way or another whether they wish to be or not. Hence, the order of the gathering does become the general order of evangelization.

THE "BEST" PEOPLE NOT ALWAYS BEST MEMBERS

Without question there is need for those with means with which to promote various phases of our industrial and economic program. Yet men with money must be truly converted if they are to save the kingdom. A half-converted man may be rich in temporal affairs and yet be of very little value to the kingdom. The same is true of the wise and the learned. The noble seem duty bound to contribute as best they can because it is this type of qualification which thus causes us so to designate them.

Striking examples of the two extremes in this evangelization process stand out in the comparison of the policies of the Seventh Day Adventist Church and the Salvation Army. The Seventh Day Adventists have directed their appeal primarily toward the rich. Not so much emphasis has been placed on the "learned" and the "noble." As a result of this policy the Adventists have one of the richest per capita churches in the world. In some respects they are now able to reach down to help others, but in other respects they are not so rich in the spiritual qualities which will make this "down reach" successful.

On the other hand the Salvation Army has appealed mostly to the down-and-outer. While its numbers are great and its organization is one to be admired in many respects, its people are almost completely barred from reaching up and even approaching the problems of Zion. Middle ground must be found.

In practical experience, in the directing of the evangelizing activities of local missionaries, it has been found advisable to set up a prospect list of people who will qualify as being at least "noble" and who are also possessed of sufficient of this world's goods to enable them to care for themselves and to make some contribution to the church at large. These prospects should also be wise and the type of people who will not immediately become problem members.

With the general approach pointed in these directions, and with the best of intentions, one soon finds himself drawn into other fields by relationships which he dares not ignore. This, perhaps, is the problem that discourages many and brings forth unjust criticism of the entire program of evangelization.

Suppose there is in the prospect list a family that we shall call by the name of Marks. This family is well educated, promising in every respect, and quite successful in their business endeavors. The attention of a local mis-

sionary is drawn to this family and he goes to work and, within the space of two or three months, converts them. The congregation rejoices and even the most critical agree that these conversions at least showed a wise choice of prospects.

EVANGELIZING BY FAMILIES

The most logical path of evangelistic contacts follows from one new convert to another, generally his relatives or friends. An analysis of the converts in any group that has done any appreciable amount of this type of work reveals that in most instances the missionary work advances along this line.

Now for the problem; perhaps Mrs. Marks has a brother who in turn has a family. Mrs. Marks is naturally vitally interested in this family and will do everything within her power to take the gospel to them. But suppose that family is not very successful financially. Perhaps they have of necessity limited the education of the children. Maybe they have had to live "beyond the tracks" and are somewhat below par in their record of moral activities. Should the gospel be taken to this family?

SOME YOU CANNOT REFUSE

Regardless of your theorizing, the gospel *must* be taken to this family. If you refuse, and your refusal is pretty hard to justify, you immediately break the foundation faith of the Marks' family. Regardless of your theorizing it generally becomes almost absolutely necessary that you labor with the various members of these family trees once you start. It is easy, of course, to decide at once that you will have nothing to do with anyone who has such relatives. This may be good theory except for one fact. There are no families without their poorer branches.

THE POOR NEED US—WE NEED THEM

Again experience brings to us untold evidences of what the gospel has done and is doing for those who are unable to make any noticeable contribution. This includes the downtrodden and unfortunate, and many of them live in isolation. In many of these lives the hope of the gospel has made tolerable situations which would have been intolerable otherwise. Would you deny this hope to these people while we select those with which to build the kingdom?

From a practical standpoint there seems to be need for some rather definite direction in the matter of choosing our possible converts. This choosing process must be tempered with a good measure of common sense and Christlike love. It must be faced from the standpoint of the needs of the local congregation as well as the needs of the general church. A congregation can carry a reasonable percentage of those who are poor and needy. In fact, it is a definite help in the development of a congregation if there are those within their numbers who need their help and assistance. However, if this percentage becomes too great a situation that in the beginning was healthy—it at once becomes dangerous. This is just as true in connection with any other type of convert.

INFLUENCE OF MISSIONARY PERSONNEL

With this general principle in mind, a pastor or stake president must face the needs of each congregation separately. It is very doubtful if any general set of specifications can be laid down for the entire church or even for a single stake or district. The personnel of your local missionary force will determine your course to some extent also. Again the ideal is not often obtainable. There are few who volunteer for missionary work who are ideal. We each have to take what talents are offered and use them to the best of our ability.

This means that the administrative officer is faced with the task of selecting his missionaries as well as with the selection of his prospects. Then comes the task of matching men to prospects so as to gain the best results. It must not be forgotten that the average pastor or stake president finds himself circumscribed by limitations which make it necessary for him to utilize what manpower there is available, inadequate though it may be. Challenge or no challenge, much of the more highly educated manpower is not available for missionary work. With the available men who possess deep convictions and a willingness to work, the wise administrator shapes his program to meet the needs as best he can.

THE BEST POSSIBLE

In the final analysis, he will probably attempt to direct his missionaries to the highest quality prospects possible. Let him choose as carefully as he can, he soon finds that in the natural movement of the work the missionary program gathers some of those who do not quite measure up to his

desired standard, yet who are honest in heart, need the gospel, and appreciate what it offers. The danger lies in the tendency of some to focus their efforts upon the poorer and more illiterate class because of the less resistance they offer. So long as this class can be considered as a natural part of the missionary program and reasonable efforts are made to keep the percentages in the proper proportions there is no great danger. In fact, it may become one of the brighter parts of the work, for out from these groups come men and women who in the next generation often prove to be the outstanding leaders of the local work.

America is not a nation of great social castes. Because your parents are poor and illiterate, no one has any great right to feel too certain that you must also be poor and illiterate. The gospel is the power of God unto salvation and this is finding manifestation in nearly every congregation of the Saints that has been touched by any missionary urge.

To be successful any missionary program must develop some measure of local enthusiasm. Common people love common people more than they love the elite. We convert the people we love. We convert them for love's sake and for Christ's sake for their own sake. Any attempt to forecast too definitely their probable contribution to the kingdom robs it of one of its greatest urges. It is always hoped that each convert will do something worth-while for the kingdom. This is secondary, however, in the hearts of those who carry the gospel story. A mother always hopes that her children will do something for humanity, yet she loves them for their own sakes and not for what they may eventually be able to do for her or the world.

Therefore, to sum the whole matter up, may we say that the wise pastor will face the needs of his congregation, the ability of those available for missionary work and then work out a balanced program on as high a level as may be possible, not for one moment forgetting our responsibility to the poor and unfortunate as well as to remember the responsibility of the "rich," the "learned," and the "wise."

This gospel of the kingdom must be preached as a witness—a witness of reborn men and women who have been touched by these same influences as they have found them in the lives of others. Minister on the highest plane possible but above all *minister*.

"TO WHOM SHALL THE GOSPEL GO?"

We Need Leaders for a Balanced Membership

By Maurice L. Draper

Seventy

The persons to whom we should take the gospel depend to a large extent what we intend doing with those who accept it. If the gospel is only to give wealth to those who believe, we would have no point in taking it to the wealthy. Or if it is to do nothing more than teach music and other arts and their appreciation, we would waste our time in teaching it to musicians, painters, and sculptors, etc. Let us first determine what we are trying to do for those to whom we shall preach the message of Christ. In the words of Dr. Charles Ellwood: "The distinctive note of Christianity was 'redemption'—not simply of the individual but of the world. For it looked to the establishment of a social order, in which the divine will should be realized—a kingdom of God—an order which should make of humanity one large family with peace, justice, and good will among all its members. But this new social order was to be established not by force or by authority, but by a new life within the individual soul—a life redeemed from sin and in harmony with the divine will."¹

That this purpose might be achieved, Christ commanded his apostles just prior to his ascension that they should "preach the gospel to every creature" by going "into all the world."² It is agreed that this social order mentioned by Dr. Ellwood is to be for the benefit not only of a few chosen favorites, but of all mankind. For the sake of convenience, let us divide the race into three classes, and discuss each one separately.

A SOCIALLY STRATIFIED WORLD

First of all, there is the underprivileged class. It is not always a person's own fault that he belongs to this class, but it is definitely a problem. We are not to condemn one because he is underprivileged, but to help to overcome the effects of his misfortune. Rarely does one of this class rise above his environment and become more worth-while than his associates. The fact that it can be done, however, is demonstrated by the few who do. We must provide them with the means for making such growth. Again, our problem is how best we may do this—by emphasizing our evan-

gelical ministry in their midst, or by delaying our work among them until a later time.

Secondarily, there is the great mass known as the middle class. These are those who are situated in fair comfort, not without their problems, but with resources enough to meet most emergencies and maintain life on a sufficient, if not luxurious level. The fault of this class is their apparent blindness to the great social needs of the world. They are not unfortunate enough to sense the magnitude of the problem, and most of them are content to blame the maladjustments which they do sense upon the criminals and politicians. Present world conditions make it somewhat easier to open their eyes to the need, and we must now arouse them to a desire to find their places in the solution of the problem.

Thirdly, there is the group known as the upper class, including the rich, famous, and socially prominent. Frequently in this group we discover false pride, especially in achievement if the capitalist is a "self-made" man. We discover, too, antagonism by some, directed against the masses, and the philosophy that "any man can make good if he works hard enough." In fairness to them, however, we must also point out that they are some of our finest social and artistic leaders, as well as scientific authorities. The great need in this class is to convince them that their sense of security is false, being founded upon untruth, and that their false pride and antagonism would become bitterness and hatred if they were reduced to the limited opportunities and oppressive conditions of the slums.

SIMULTANEOUS PRESENTATION TO ALL

Now we are asked to whom shall the gospel go? And we have the statement of Christ that it is to go to every creature. In order to facilitate its presentation to every creature, should we select a certain group or class in which to emphasize our evangelical ministry? Or should we adopt a program which will permit a simultaneous approach to all? In the mind of this writer, the answer is obvious. While we would be emphasizing our ministry in one group, what boundless opportunities we might be losing in others. And while some would be receiving the gospel, others would continue to struggle against forces which they cannot, or do not, understand. It would seem, then, that our approach should be as nearly simultaneous as possible. The very nature of our purpose supports this view.

HANDICAPS

There is another aspect to the problem, however, which will affect our present activity. Heretofore, we have simply made a general invitation in our missionary work, trusting to chance for those who might hear and respond. And the nature of our approach has attracted certain types of people and had no appeal for others. Nearly always our approach has been the usual evangelist's method. Advertising by handbills, signs, newspaper displays, etc., are usual, with the average reader assuming that it is just another church making its annual effort at missionary activity, and very few have shown up at the meetings to learn differently. Those who have become disgusted with religion because of the historic failure of the so-called Christian denominations have dismissed them with a shrug. Thus, our only appeal has been through the friends and relatives of the members. This appeal is difficult because of the slowness of the members to urge their friends to our meetings, and the even more noticeable slowness of the friends to respond. In the rural sections, we have met difficulty due to distances between families, and the insistent demands of farm duties. In cases where religious enthusiasts have swelled attendance at our meetings, the doctrine has been too exact and the standards too high for their comfort, and they fail to unite with the church. All these reasons have caused the church to grow slowly, some of the few whom we have contacted by the usual methods finding the requirements greater than they desired to meet.

Not only has our growth been slow because of all these and other reasons, but we have had a tendency to do our missionary work as inexpensively as possible. Because of this we have used inferior equipment at times, and located in inferior localities. These tendencies have made it difficult to contact community leaders and interest them in our program.

NEED TO RECRUIT LEADERSHIP MATERIAL

This writer, then, sees the need, not for a selective approach, but a more expansive, and yet more efficiently organized approach than we have made previously. This change will not exclude any of the three classes which we have mentioned, but will serve to balance our membership between the three. It will mean that we should make a special effort to contact those of the upper middle and privileged classes, not out of selectivity, but to meet the need for leadership of those whom we have contacted

already in the other and lower classes. The fact that we may have stunted our local organizations in places in equipment and locations has served to make our general invitation appeal to the middle classes at best, and to the lower classes exclusively in some parts of the nation.

NEW MEANS AND METHODS

The need for expansion mentioned in the previous paragraph, intimates the need of a change of methods. This change should not be so drastic that our appeal to the middle and lower classes is eliminated, but should be drastic enough to include an approach to the more cultured people of the community. This means that we shall continue to have missionary series in our churches and in other meeting places. But it also means that the local organizations, as well as the general church should make greater use of the advertising agencies of the community to spread the invitation. Radio and motion pictures are two fields in which we have barely made an effort. Motion pictures, particularly, have scarcely been used in our missionary efforts. It means, further, that our church buildings must be more culturally located, and of good quality. Of course, all these things cannot be done at once. It is possible, however, to do some of them immediately, and others as we gradually lift the standards of our activity throughout the world.

In making an approach to the upper middle classes and the privileged classes, we find the cottage meeting to be most efficient. Numbers of persons will gladly allow a missionary to bring his equipment and literature to their homes for weekly meetings, when they will not go to church meetings. As a starter, at least, in the expansion of our missionary appeal to the upper strata, the missionaries and local priesthood should be instructed in the technique of such meetings, and equipment made available to them. This writer finds this approach very effective in arousing an interest in high-quality persons, using an S. V. E. Model CC projector and films on *Book of Mormon* proofs. The present hindrance is a lack of material in other fields of our belief. With the material being turned out by the Graphic Arts Bureau, this hindrance will soon be removed and the method will become much more effective. Small charts and printed placards also assist materially in this method of teaching.

A BALANCED MEMBERSHIP

In recapitulation, then, we discover the following—first,

that our general methods, and the location of a great many of our efforts have attracted mostly the middle classes, leaning in some localities to the lower half of that group, and in other localities appealing almost solely to the lower class; second, the nature of our work demands a balanced membership drawn from all walks and conditions of life; and third, the missionary program needs to be expanded to the point where it will appeal to the upper strata of population as well as the lower, not excluding the lower groups, but making sure that our invitation is reaching the intelligent and cultured as also the wealthy and prominent.

It is to be hoped that we shall take advantage of various visual and other special aids to impress our message upon those whom we contact. This will make it possible for us to show the scientific and practical aspects as well as the purely emotional aspects of the gospel. This in itself will help to balance our membership, and will serve to facilitate the education of the present members of the church.

Insofar as we shall attempt to develop an appeal to classes thus far overlooked in our evangelism, we might regard our approach as selective. Since, however, we desire to eliminate no one, it might otherwise be considered expansive. In this way shall we be discharging the commission to "go into all the world and preach the gospel to every creature."

1. *The Reconstruction of Religion*, by Charles A. Ellwood, Ph. D. (Macmillan Company, 1922.)

2. Mark 16: 14.

"TO WHOM SHALL THE GOSPEL GO?"

A Universal Appeal for Worthy Types

A. L. Loving

Seventy

We might briefly answer this question and at the same time lift the horizon of our vision and broaden the scope of our understanding by simply asking: On whom shall the sun shine? For the gospel is the life of God spiritually as the sun is the promoter of all life physically.

Harmonious with this vastness of God's nature, Jesus in teaching his ministry after his resurrection commanded, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). In Matthew's account of this meeting and commission we have Jesus saying, "All power

is given unto me in heaven and in earth. Go ye therefore and teach all nations" (Matthew 28: 18, 19).

Luke has still a fuller account of this teaching effort of Jesus. Before the crucifixion Jesus had made an effort to enlighten the twelve on certain aspects of the Scriptures. The specific prophecies he desired them to come to understand were related to himself and his work, and thus to them inasmuch as it was to be their responsibility to promote his message after certain achievements.

We are told in Luke 18: 31-34, "Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man, shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: . . . And they understood none of these things; and this saying was hid from them, neither remembered they the things which were spoken." The great truth involved in this teaching was something above all else that Jesus desired to impart to his ministry. Hence after his resurrection he appeared to them and in order to prove his previous teaching and the worth of his message requested food and invited scrutiny of his person. To what degree he succeeded even then in enlightening their minds we do not know, but he did connect his precrucifixion instruction to that occasion and renewed interpretation of himself and their commission. Luke 24: 44-48 tells us, "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

The full implication of the scope of this commission was not understood by the twelve either in the precrucifixion or the postresurrection ministry and teaching of Jesus. Years later the church had a serious, internal, intellectual dispute about admitting the Gentiles to full fellowship in their assemblies. Special revelation was needed to enlarge the concept of the twelve to the full demands of their apostolic commission.

The New Testament is very fragmentary in its accounts

of vital times and happenings among the disciples. Jesus well knew that these men were not qualified to begin such a great undertaking at once. They could hardly agree among themselves on simple issues let alone on the deep and hidden mysteries of God at work in men of all nations and philosophies and ideas of culture. Hence a word of warning and counsel was timely from him at that time. Luke 24: 49 says, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The endowment on the fiftieth day (Pentecost) after the resurrection was a climax to the long years of teaching entered upon by Jesus and verified by his forty days of demonstration after the resurrection. The roots of Pentecost reached back to the Sermon on the Mount, its branches stretched away into the years of suffering and testimony among all nations borne by the loyal and soul enlightened ministry and disciples of the Galilean. Anything less than preaching the gospel to "all nations, every kindred and people," would be far beneath the universal love and beneficent Fatherhood of the kind of God that Jesus came from and returned to.

To become qualified to preach and bear effective testimony, the ministry were admonished to seek the power of God, his Spirit. One with this Spirit in his soul would necessarily possess a measure of the Divine feeling for men. Its expression was not to be limited by nationality or social standing.

No single aspect of the Kingdom was to be realized apart from "his name." All the great prophets had foretold of the glory of his days and achievements. "The stone which the builders refused was to become the head of the corner," said David. "Of the increase of his government and peace there shall be no end," said Isaiah. Jesus loved the church and purchased it with his own blood said Paul. To claim the privilege and benefits of the message of Jesus Christ and at the same time renounce responsibility and obligations to the organism of his church is tantamount to saying that one can enjoy peace and happiness and citizenship without government.

An organism minus life is a dead body. Life plus a suitable organism produces the type of personality matching the origin or source of life.

Notwithstanding the universal scope of the gospel, Jesus did give careful attention to the simple rules of proselytizing in which he desired the twelve and seventy to engage. Mat-

thew, chapters five to ten, contains many negatives as well as some beautiful forward looking truths essential to successful missionary enterprise. In the tenth chapter Matthew says that Jesus told them to seek "the worthy" in their initial efforts in every city or town.

Our geographical locations of branches and groups today make it doubly essential that this attitude of seeking worthy types of prospects should be adhered to. The field is white unto harvest with this grade of prospect.

Other missionary movements worthy of study are found in the *Book of Mormon*. On page 361 we read of Alma and Amulek going abroad to preach. "And as many as would hear their words, unto them they did impart the word of God, without any respect of persons, continually. And the establishment of the church became general throughout the land. . . . and thus there was no inequality among them, for the Lord did pour out his Spirit on all the face of the land." Our missionaries are often found in similar situations as Alma and Amulek were, forced to preach to those who will listen. For this is still a country of freedom of listening as well as of speech. The fourteen years of intensive missionary work carried on by the sons of Mosiah was characteristic of men of that type. Of them it is written, page 362, "They were men of a sound understanding, and they had searched the scriptures diligently, that they might know the word of God. But this is not all, they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God."

An important matter bearing heavily upon the success of missionary endeavor is the internal condition of our branches. During the ministry or presidency of Alma over the church, the organism was strengthened by ordaining local priests and elders to preside and watch over the church. Page 321, repentant believers were baptized and received into the church; proud, unrepentant and iniquitous members who did belong to the church were expelled from its activity. Furthermore, we quote, "Now I would that ye should understand that the word of God was liberal unto all; that none were deprived of the privilege of assembling themselves together to hear the word of God; nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls of those

who knew not God." These were regulations made in the policy of the church by Alma.

In early youth I had some excellent experience with forests and lumber in the Australian bush. We hewed structural building material such as girders and beams from the ironbark forests. Every ironbark tree was a tree to be sure, but every tree would not make a girder. Size, length and solidity were essentials to be determined as soon as possible. The experienced man could tell at almost a single glance whether the tree possessed these qualities. At times outside appearances seemed to say, all you seek is here; come get me and put me in that building. A few blows with the axe soon revealed, however, the rottenness of heart, and another tree was sought. As it is with trees so it is with men. Man looketh on the outside but the gospel reaches into the heart deep and draws forth the secrets of the creator into daylight and zionic achievement.

"TO WHOM SHALL THE GOSPEL GO?"

Strengthen the Church Arms for Service

By R. E. Davey

President of Seventy

In these days when everything is put to the test of efficiency and results realized, there can be no doubt but that it is timely to be asking some questions in regard to the missionary objectives of the church and methods to be devised to reach those objectives. A missionary program is somewhat like gunpowder, just pour the powder out loose, touch a match to it and all that results is a flash and a puff of smoke. Put that same powder in a rifle or cannon, with direction and aim, how different the results.

CLASS IS NO SAFE CRITERION

The question as toward whom we shall direct our missionary effort is one that presents many problems. Shall we center our main attack upon those who have attained certain intellectual standards? Yet many fine men and women who have made a very worth-while contribution to the church, who have become conscientious, consecrated Saints, and who have honored the church, have come from the ranks of what are considered the uneducated. Shall we make it our chief concern to carry the message to those

who, when they first heard the gospel, were in poverty, and who might be considered wealthy? Again one can point to those who, when they first heard the gospel, were in poverty, and even in their poverty have been genuine Christian disciples. Shall our emphasis be upon those who have a substantial social standing? Once more we discover that many who have faithfully carried on the work of the church have come from the wrong side of the railroad tracks.

Then too, it can undoubtedly be well established that the major portion of those who have been a detriment to the church, oftentimes besmirching its name, those who contribute the largest numbers to the ones who become "dead timber," and whose lives are not at all benefited as a result of their contact with the church, come from those who are in poverty without intellectual development and no social standing. They have neither been an asset to the church, nor has the church been any help to them. Baptizing them has not brought salvation to them.

So when an attempt is made to formulate a missionary policy for the future, especially as effecting those to whom the gospel shall be taken, many problems and factors immediately present themselves. Care must be taken not to run off on a tangent.

OUR ULTIMATE GOAL "ALL THE WORLD"

When Christ gave to his ministry the great commission he emphasized, "Go ye into all the world, and preach the gospel to *every* creature" (Mark 16: 15). "Him that cometh to me I will in no wise cast out" (Luke 6: 37). "And I, if I be lifted up from the earth, will draw *all* men unto me" (John 12: 32). It would seem from these citations that the presentation of the gospel message is to be all-inclusive. Whether or not this all-inclusiveness is to characterize the continual presentation of the gospel message, or to be an ultimate achievement after the church and the kingdom have been well established, and its power effectively to administer the blessings of the kingdom of God to the masses, by a more selective process is a matter that might be open to discussion.

There is no doubt that the souls of all are precious in the sight of our Heavenly Father, one as much as another, and that without class distinction of any kind, for God is no respecter of persons. But the question as to how the work of the church, which includes the missionary preaching of the gospel, shall be administered is a matter that the church must decide.

PROBLEMS OF STRATEGY

Can the ultimate goal of the church be best achieved by a general mass attack, or will it be more effective to establish certain objectives, and accomplish the major task one step at a time? Will it be better to sow the gospel seed broadcast, let it fall where it will, or shall certain areas, certain strata of society be given major consideration, that from them might be drawn the strength in talents, ability, wealth, etc., so that the church will be the more quickly possessed of the ability to carry a really constructive and saving message to those in poverty, those without educational opportunities, and those living on the wrong side of the tracks.

The church must some day be possessed of the power really to minister to those who are underprivileged in such a way as to change effectively their whole life situation. It seems that the latter attitude is the more constructive and holds promise of greater results. Might not the statement of *Doctrine and Covenants* 58:3 be taken into consideration, at least within certain bounds, in the missionary approach of the church, as well as in the question of the gathering, "Firstly, the rich and the learned, the wise and the noble, then cometh the day of my power; then shall the poor, the lame, and the blind," etc.

MUST REACH FOR THOSE WHO CAN SERVE

At no time should an attitude prevail that the church should withdraw in consideration for the underprivileged. It would and should continue to be concerned about all, but place its major emphasis upon those who, when they are converted, can bring some real assets to the service of Christ and the church. For only as such is made possible will the church be possessed of the means of carrying a healing message to those in poverty. In the long run more can and will be done by the church for the underprivileged as it is made strong by first directing its major concern toward converting those who can strengthen its arms for service.

WAYS AND MEANS

The question now presents itself as to ways and means by which the foregoing might be achieved. The item of first consideration is the ministry, their attitudes, qualifications and personal appearance. Something should be done to develop a greater unity of effort upon the part of the ministry, both general and local. Much has been said and written about this item, and the passing of the years has

seen quite a gratifying response upon the part of the ministry. It is impossible to get away from the fact that like attracts like. If any major emphasis is to be made upon any particular stratum of society, then most certainly the "sales force" or contact men must be of the type and quality as can successfully carry the message to these people.

SELECTIVE PROSPECT LIST

A most helpful item in an endeavor to be somewhat selective as to whom the gospel shall be taken is the development of a live prospect list in every branch and mission. The local priesthood and membership, in building, working and maintaining a prospect list can be rather selective in the placing of names on the list. In this way the major emphasis can be directed in any specified direction.

IMPORTANCE OF CHURCH LOCATION

In many places now the missionary work of the church is hampered because sufficient consideration was not given to the location of the church building and in the making of new openings. One family lived in a certain part of town, unfortunately in an undesirable neighborhood, but the missionary effort started from there. It gathered from the element by which it was surrounded, and now it is impossible in that place to extricate the church work so that it can reach outside its present environment. In another place a few families had employment in a factory or mill located a distance out of the city, so these families located close to the mill. When the church building was erected it was erected where it would be convenient to these families. Now the mill has closed down, these families have moved elsewhere, and the church building sits out there just about by itself. Impossible for it to now be a missionary asset at all, but rather a handicap.

The greatest of care should be taken to locate a church building in a growing, wholesome neighborhood, and the same is true in making new openings. No church should be built in an undesirable or unprofitable neighborhood just because the membership happen to live near by or a lot can be procured cheaply. The possibilities of the future, the type and quality of the people to be reached must be considered.

STANDARDS FOR PROSELYTES TO MEET

After all is said and done, there remains another factor

that must not be considered lightly. Care must be taken in considering the qualifications and earnestness of those who are finally baptized, regardless of the strata of society from which they come, as a result of whatever missionary work is done. It would seem that some standards should be established as to the type and quality of life, the repentant attitude, etc., should be required of those who are baptized. Whenever a person is baptized, the fair name of Christ and of the church is placed in the keeping of the one baptized, so why should not great care be taken to see that such should be done carefully, and only after certain requirements are met. This is an item that is dealt with more fully under the subject title, "Who shall be baptized?"

The more carefully the missionary work of the church can be planned, the more the efforts of the ministry can be concentrated and directed at specific objectives, the more substantial will be the growth and development of the church, and the more rapidly it will grow into an institution that can effectively preach the gospel to the poor, heal the brokenhearted, and set at liberty those who are bruised. The church can only minister with that with which it has to minister, so it would seem a matter of wisdom to emphasize the necessity of directing our major missionary efforts towards those who can bring into the church the qualities it needs in order to fulfill its mission, that of bringing all mankind ultimately to the place where immortality and eternal life shall be theirs to enjoy.

"TO WHOM SHALL THE GOSPEL GO?"

Evangelizing the World

By J. W. Rushton

Of the Quorum of Twelve

To answer this question we enquire first, What is the purpose of the gospel of Jesus Christ, the Son of God?

Purpose is the evidence of will, and will is the dynamic quality of personality. Hence, what is the intention or aim in the preaching of the gospel? St. Paul says: "It pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1: 27). Our Lord also extends this in the well-known Scripture, John 3: 16, 17, "that the world through him might be saved."

This purpose is expressed in a variety of ways and includes the life that now is and the life which is to come.

“Jesus Christ brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles” (2 Timothy 2: 10, 11). The words used in association with salvation clearly show that this experience is a state of being, life characterized by definite qualities as truth, grace, peace, fellowship and unity with God; as “Christ and his Father are one.” The gospel as the instrument through which this state is achieved is defined as the “power of God to save” allied with the “revelation of righteousness” (Romans 1: 16, 17). It is a process of spiritual culture in which all that is ungodlike, worldly and lustful must be eliminated and, the whole life (body, soul or consciousness and spirit) be brought under God’s control in sobriety, righteousness and godliness in the present world (Titus 2: 11-15). Succinctly stated by St. Paul the salvation which is purposed in evangelization means to change men radically from what they are into what God wants them to be. “The salvation which is in Christ Jesus *with eternal glory*” (2 Timothy 2: 10).

The essential truth of evangelism is to save man from his sin and to make him capable of loving what God loves, experiencing truth as God knows it and willing what God wills. This is the “freedom” which Christ promises to those who accept his word as the truth. Becoming the reality God has idealized in Christ, by conditioning life, in what is the known will of God. “Thou hast made me for thyself and I am restless until I rest in thee,” said St. Augustine.

An organism cannot live a fully developed life until environed in the proper habitat. Survival depends upon adaptation to conditions, and requires ability to so adapt oneself or to change the unfavorable conditions into more favorable, or to do both; in this intelligence is shown. Religious living involves the same process. St. Paul, quoting the Greek poet Aratus, said: “In him we live and move and have our being” (Acts 17: 28). To be saved from sin means, that whatever interferes with the fulfillment of God’s purpose in man must be canceled. All that God seeks to accomplish in him shall be realized. For sin in its finality is the distancing of man from God. “We have all sinned and fallen short of the glory of God” (Romans 3: 23). And to be saved as God wills, salvation is: “For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved and come to a knowledge of the truth” (1 Timothy 2: 3, 4).

Regardless of poverty, wealth, literacy, illiteracy, cultivation or depravity, insofar as there is disparity between

what we are and what God purposes in us, there is the measure of the quality and quantity of our sin, and to that extent are we the subjects for evangelization. This is the legitimate inference from the acceptance of his appointed mission by Jesus Christ as found in St. Luke 4: 18, 19. In fulfillment of the prophecies of Isaiah which according to both St. Mark and St. Luke was the "beginning of the gospel of the Son of God." He accepted the program as found in this prophet's writings in the sixty-first chapter. And clearly the active ministry of our Lord shows what the academic word was intended to mean in field of operation as well as in actual results. The appeal was to the poverty stricken of every kind, to the discouraged, oppressed and frustrated, those incapacitated by infirmities or defects of nature or the victims of social or political enslavements, all who were hurt and defeated, the outcasts of society were to be the objects of his saving grace and evangelizing ministry. This together with the proclamation of the "acceptable year of the Lord" which has reference to the "sacred year" which among the Jews began in the month of Abib, our April. Also it had special significance in the social control of the land which was the inheritance of the people and the source of life and wealth.

The only way we can interpret the words of Christ is to study his life and conduct as revealed in the biographies written by his intimate friends. And in the light of this study we can understand the daring summation of St. Paul who said that the mission and field of evangelization is "warning every man, teaching every man in all wisdom that we may present every man perfect in Christ Jesus" (Colossians 1: 28).

In expounding the parable of the wheat and the tares, the Master said: "The field is the world." As used by Christ "the world" means humanity in its social life organized apart from God; a godless society.

In general terms we may identify the ones to whom the evangelist shall make his appeal. All who are in need of what Christ and his grace can supply must be considered by the church as being the proper subjects of our approach. We cannot limit this without at the same time challenging the "power and demonstration of the Holy Ghost," and admitting that evil is stronger than virtue, the Devil more potent than God. Yet we recognize through experience that the existence of "diversities of ministrations" implies that while all are energized by the "one Spirit" there are "various kinds of gifts, and various forms of official service. But

to each one of us a manifestation of the Spirit has been granted for the common good" (1 Corinthians 12:4-11, Weymouth's Translation). So there must be discrimination and regulation in selecting men for tasks and in their allocation to different fields of work. Not every minister can fulfill the mission of "preaching to every nation, kindred, tongue and people." It becomes therefore one of the primary duties of those who exercise leadership in the church and have the duty of directing their fellow servants in their work that there must be considered the peculiar conditions which characterize the age to which we belong. We cannot apply the remedy of the gospel and the principles which are essential therein unless we know the evils against which we strive.

These evils are individual and communal, they affect body, mind and soul or spirit (the whole personality of man). They are of both nature and environment. "Defects of doubt and taints of blood." Hence the radicalism of Jesus: "Except a man be born again [made over again], he cannot see the kingdom." The organized evils of society, the roots of which derive from personal sin, must be analyzed and understood. These evils are known to the historian as well as the prophet, and both agree in diagnosis. The truculent and immoral demands for luxury and ease which destroy the moral fibre. The surrender to the demands of the flesh which result in corruption. The abandonment of spiritual values and the elevation of material norms by which we measure success, we see everywhere together with the appalling harvests we are reaping in every department of life; threatening the very existence of our civilization. Man's godlike powers of intelligence appropriating the vast resources of nature and adopting them to his needs through his marvelous skill, so that within the reach of everyone there is available giant powers which are being used in so large a measure immorally to the destruction of our real values, raising the question as to whether in spite of all, are we any better morally and spiritually than were the people who lived in the days of Rameses II. The growing disregard of humanity for sacramental values in life as a whole, the invasion of the sanctity of marriage and home life, with its inevitable disintegration of society. The mad passion for profits which robs industry and commerce of its beneficent use and converts them into the machinery for grinding men and women and even little children into economic and moral waste for the enrichment of the few. The shameless corruption of public life and the brazen ex-

plotation of public office for the aggrandizement of office seekers, the unceasing conflict between labor and capital which in their fury for victory are victimizing the unfortunate public in their sacrilegious wastage of life and all its virtues. The rapidly growing taxes which in their monstrous demands upon incomes destroy thrift, honesty and honor, and divide our society into the avaricious "haves" against the maddened "have-nots," who in their day will demand swift and tragic reckoning. We see the everlasting hunger for "cannon-fodder" and the unending streams of virile manhood being offered to this always hungry Moloch. We are horrified by the unutterable cruelty of nations which have boasted their culture and grace, as they blast helpless civilians and devastate countries and cities and their priceless treasure to gain their objectives. These evils of today are the same as those which have been the cause of every civilization's downfall in all ages.

What program does the church of Christ have as a prescription for these soul destroying evils? Can we be real and efficient evangelists unless we can meet these realities of evil in our time?

Then the men and women who either practice these things or are complacent and tolerant of them, these also must be approached and made aware of the tragic need of transformed living. As never before we must stress the sinfulness of sin and insist with increasing emphasis that the ethic of Christ shall be accepted as the standard of conduct by all people. For we cannot accept a definition of evangelization which has a lesser content than that of St. Matthew 28: 18-20, which means that "we shall teach men and women, boys and girls everywhere to live their whole life according to the teachings of Jesus Christ as found in the New Testament Scriptures." This is a stern discipline which must include church members as well as those without the church. And all whether in or out of the church who are living apart from these teachings must be considered as part of our ministry.

We conclude that the first people we should approach are those to whom we can make a personal appeal in the name of friendship. Because that very friendship is born of mutuality of interests. And the law of communication of ideas is that the one who teaches shall tell the unknown to the pupil in terms of the needs and capacities of the pupil. As it is God's purpose to save all men, those who are his messengers must strive to be as the Apostle Paul: "I become all things to all men, that I may win some to Christ."

Or the ministry as a whole must be trained and qualified to meet all demands under all conditions, as is the case with the varied ministry of the Roman Catholic Church.

At present it would seem that we might well consider the several classes of society which comprise our organization, and then prepare ourselves to contact the groups to which socially and culturally we belong. Generally speaking our people belong to what roughly we classify as the "middle classes." Artisans, laborers, farmers and so forth. Truly a large field, indeed the largest of the classes into which society is divided; though there are many sub-divisions.

A close study of our results through "cases," shows that our greatest success derives from personal evangelism or "buttonholing."

"TO WHOM SHALL THE GOSPEL GO?"

"Whosoever Believeth"—Selective, But Not Exclusive

By G. G. Lewis

Of the Quorum of Twelve

"To whom shall the message go" will be treated from two angles—firstly, the basic call to all, and secondly, selecting prospects.

A careful study of the three standard books of the church—the Bible, *Book of Mormon* and *Doctrine and Covenants*—reveals the golden thread of the universal love of God for man. It is the consuming love of the great Creator for his creation which prompted him to send his only begotten Son, Jesus Christ, to earth. It is a pervasive love, a love that will not be thwarted, though conditions and circumstances may seem to reject all overtures. Still we see this love reaching out in other directions in its endeavor to attain its great purpose—the immortality and eternal life of man. It is this love for man which explains the why of the redemption and the why of all missionary work.

"For God so loved the *world* that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved."—John 3: 16, 17.

It is the desire and the wish of God to save all mankind.

"The Lord is not slack concerning his promise, as

some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 Peter 3: 9.

Here we see that God's love is far-reaching and inclusive. He wants to save all mankind. He is longsuffering and patient. Yet the matter of choice of salvation and redemption is left to the volition of man. God respects the agency and intelligence of man. "All should come to repentance;" "whosoever believeth" suggest that the invitation is for all, yet it is selective and restrictive, for it indicates that there will be no compulsion; but man has a part to play in this and he may choose whether he will receive the offer or not. These and other passages dispose of the Reformation doctrines of predestination and the elect for salvation. God has no favorites except "he that doeth the will of the Father."

The basic call, then, is for the preachment of the message to the world, leaving it to the individual to choose to follow. To further buttress this view, the final commands of Jesus before his ascension are specific:

"Go ye into *all the world* and preach the gospel to *every creature*. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15, 16.

"Go ye therefore, and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."—Matthew 28: 19, 20.

Again, "This gospel of the kingdom shall be preached in *all the world* for a witness unto all nations" (Matthew 24: 14) makes it imperative that the good news of the kingdom is to go to the Moros and the Chinese as much as it is to be preached to the Anglo-Saxons. This is basic to all missionary work.

The gospels are rich in their illustrations of types of people who would enter the church. Not all who accept will prove of much worth to the kingdom. Jesus told the story of the sower. It suggests a wide-scattering of the gospel seed, but a limited response on the part of vitalized productive people. The lesson suggests that the results are not to be achieved immediately but come as a consequence of growth and development after the lapse of time. It is hard to determine which seed will produce good results.

Often, the least conspicuous rise to eminence because of basic qualities.

Again, likening the kingdom to a net used in fishing suggests an act of faith in preaching. The net gathers of all kinds, but later the bad are thrown away. This idea of the good and the bad, the productive and unproductive being brought into the kingdom is further illustrated in the parables of the wheat and tares, the sheep and the goats. What do we learn from them? It is difficult for anyone to be selective in his desire to interest people in the work of the church. We cannot determine who will be kingdom builders. Time will tell. So we must "invite all to come to Christ."

Jesus declared his mission in the words of Isaiah.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4: 18, 19 (Isaiah 61: 1).

When John the Baptist questioned the messiahship of Jesus (Luke 7: 19-23) Jesus pointed this evidence to John's disciples that the sick were healed, the lepers cleansed, the gospel was preached to the poor. The poor of the earth and the poor in spirit i. e. those who feel their spiritual need, are to be given the opportunity of hearing the gospel. This is basic and we should never forget that when we present the gospel to our fellow men.

It is interesting to note the various types of people who were gathered around Jesus and later the twelve. The poor, the sick, the lepers, widows, fishermen, publicans, sinners, tax-gatherers, soldiers, rulers, the learned and the rich, merchants and landed people all found their way into the church. His message was not just for the lowly and ignorant for we learn it found a welcome in all strata of society. It had a lifting as well as a leveling and equalizing effect. Jesus dined with the chief Pharisees and other learned people. He did not hesitate, when put to the test, to present a message to these people, striking at the heart of their religious ceremonies—the observance of the Sabbath day (Luke 14: 1-6).

We are reminded in *Doctrine and Covenants* 16: 3 "remember the worth of souls is great in the sight of God, for behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that *all men*

might repent and come unto him . . . and how great is his joy in the soul that repenteth." So the instruction in modern days is in keeping with the basic urge to go to all the world with the message "Prosecute the missionary work in this land and abroad so far and so widely as you may."—*Doctrine and Covenants* 119: 8.

SHALL WE SELECT OUR PROSPECTS

The question arises as to whether we should be selective in our missionary work. By this is meant that our conscious efforts shall be in the direction of certain people and types of people rather than inviting indiscriminately "all to come to Christ." There is much to be said in favor of this even though the message is for all. It is true that Jonah received a severe rebuke when he elected not to go and preach to the erring city of Nineveh. He refused to go, and to escape the responsibility, shipped for a distant point. But Jonah had a lesson to learn. The message of repentance was for all people and not just for those whom he selected. It was his duty to go and preach the message.

Whether it was accepted or not rested with the people themselves. Jonah hated his job, and against his will found himself at Nineveh. He did not think the people were worth saving, but God saw intrinsic worth in these souls of Nineveh. Again, God wanted Jonah and others to learn that it is not exclusiveness that he desires though some may be chosen people. This is added in warning to those who desire to select the type of people they want to see brought into the church. It does not prevent one from selecting but it does warn against exclusion.

Jesus in his preachments warned against indiscriminate sowing of the seed. Not everyone will heed the call; wisdom must be exercised in the presentation of the same. Jesus warned "give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matthew 7: 6). This, in the light of the universal application of the gospel message, does urge that one should use wisdom and selectivity.

Jehovah himself is example for the selection of people to do a specific work. Abraham and his posterity became the chosen race because Deity saw that it was impossible to reach and save all mankind under conditions existing, so Abraham was chosen "to be a blessing to all nations." The Lord did not limit his ultimate purpose—the salvation of mankind—but he provided an avenue through which this

could be accomplished. He selected people to become an en-
sign to all nations.

At present we practice, unconsciously, selectivity. We turn naturally to our friends, our own circle of relatives and acquaintances, and tell them of the gospel story. We thus select the type of people who come into the church. This we have done in the past and will continue to do. Most of our membership have come from the "common people" as they were affectionately called by Abraham Lincoln. The term is not one of disparagement but honorable, for it describes most of us. We ought to continue to evangelize among ordinary people for the process of spiritual education must continue. From these groupings from which most of the present church has sprung there will continue to be fed into the church body, those who are imbued with the ideals and objectives of the Restoration. They will be able to testify of the "lifting and elevating" influence of the gospel of Christ.

Today however, we face a different situation than that of our forefathers. With the hastening time upon us, in all spheres of life, our methods and our approaches will need to be different. The message does not change for it must present Jesus as the Savior of mankind. Many of our people have moved from their former social circle into different circles. The advantages of the educational system have opened up new vistas, so that our youth and some of our middle-aged have widening circles of friends. They are meeting other people with a similar background. The cultural advances of the century must be considered in our missionary effort. To whom shall we go? Surely we ought to select this group for they are to be among those "the learned" who are to make their contribution in the zionic effort.

Not forgetting then, that the gospel is to be preached to the poor—and wars will increase this poverty in physical and temporal equipment—let us consciously shape our evangelistic program to include those who have had opportunity to seek cultural advancement.

Again, some of our number have moved into circles of affluence and they too should feel impressed to invite their rich friends "to come to Christ" in this all important task of Zion building. They need what the church can do for them, and their influence and help would assist in achieving the goals before the church. Let us shape our policies then to invite such people into our project for they have souls to save as well as those in lower social strata.

If this is done, the problem of pastoring the different social groupings will be increased. He who is of low degree will need to exercise wisdom and patience as he mingles with those of different estate, while those who have had greater opportunities and advantages must necessarily exercise humility and Christian charity. It will mean that if a branch elects to win certain types of people to the church, the branch itself must be made attractive. The priesthood will be clean, clothed neatly, and carry a demeanor that will be inoffensive but contagiously uplifting. The services will be arranged and well-planned with simple dignity and reverence. Those who come from a higher social and cultural grouping expect similar conditions to prevail to which they are used. There should be reverence in the church; the friendly social spirit should be maintained yet where offensive, curbed. To do the work which must necessarily be done if we are to seek other types of people, the priesthood will raise their standard of ministry and service, the consequent benefit being felt by all.

The church can well afford to seek "the rich, the noble and the learned" as well as those in more lowly spheres of life. "All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."—*Doctrine and Covenants* 119: 8.

"TO WHOM SHALL THE GOSPEL GO?"

To All the World

By F. Henry Edwards

Secretary of the Quorum of Twelve

The gospel is directed toward the salvation of sinners. After his resurrection Jesus appeared to the twelve:

"Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24: 45-48).

The offer of redemption is not made to men on the basis of

color, education, wealth or any other secondary consideration. It is available for all who will repent:

"To him give all the prophets witness, that through his name *whosoever* believeth in him shall receive remission of sins" (Acts 10: 43).

"All have sinned and come short of the glory of God" (Romans 3: 23).

"All we like sheep have gone astray; we have turned *every one* to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53: 6).

The message of Jesus was conceived in the need of all men, and was proclaimed for the good of all men. The Master took specific care to include the children (Mark 10: 4). This message abounds with promises to "all," "everyone," "whosoever," to those in "the uttermost parts of the earth," etc. The Master preached about a kingdom into which men should press "from the east, and from the west, and from the north, and from the south" (Luke 13: 29). When his own earthly ministry was finished he passed on to his followers the same universal task with the command:

"Go ye into *all the world* and preach the gospel to *every creature*" (Mark 16: 15).

Just prior to Pentecost, Jesus commissioned his disciples as his witnesses "both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1: 8). Pentecost almost seems to have been designed to impress the breadth of their ministry on the minds of the apostles, for their audience on that occasion included Parthians, Medes, Elamites, Mesopotamians, Judeans, Cappadocians, dwellers in Pontus and in Asia, Lybia and in Phrygia; Egyptians, Libyans, Cyrenians, Cretes, Arabians, strangers from Rome, Jews, proselytes, etc. The apostles were not disobedient to this heavenly vision, but carried the word along the highways which Imperial Rome was building from the heart of the empire to every tributary nation. The world vision of Paul, one of the most ardent of the apostolic missionaries, colored all his thinking and teaching, so he wrote that "God has made of one blood all nations of men" (Acts 17: 26) and "there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Galatians 3: 28); and "there is no difference between the Jew and the Greek: for the Lord over all is rich unto all that call upon him" (Romans 10: 12); and "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation unto every one that believeth" (Romans 1: 16). Thus the sweep of the gospel message gradually

broadens through the New Testament until the book closes with the great vision of Revelation, which includes "a great multitude, which no man could number, of all nations and kindreds, and people, and tongues . . . before the throne, and before the Lamb" (Revelation 7:9).

The gospel which was thus intended for men of every nation was also directed to men of every type and stratum within each nation: Jesus ate with publicans and sinners (Mark 2:16), in the home of Mary and Martha (John 12:2), and with the Pharisees (Luke 7:36). He talked to a woman by a well (John 4:5-42), to a hopeless cripple near Bethesda (John 5:1-18), to a Roman centurion (Matthew 8:5-13), to a rich young ruler (Matthew 19:16-30), and to scores of others. At various times he invited the weary (Matthew 11:29, 30), and the soul starved (John 7:37), and the heart hungry (John 6:35), and the lost (Luke 19:10) to share his task and his kingdom.

The Master's intensive cultivation of the available field was also copied by those who followed after him. We can remember Philip, Stephen, Timothy, Barnabas, Aquila, Silas, Priscilla, Lydia and Dorcas, as enthusiastic personal evangelists. Philip was not above taking the gospel to a negro official (Acts 8:26-39). Paul did effective personal work with Onesimus, a slave whom he converted while he himself was a prisoner in Rome. On another occasion it was a jailor he converted (Acts 16:31-33). On still another, it was "a certain woman named Lydia, a seller of purple" (Acts 16:14). The list of names which Paul so frequently appended to his letters indicates yet again the breadth of the apostle's ministry. In the Roman letter, for example, we can find the names of aristocrats and plebians, of rich and poor, of the famous and the unknown, all enumerated in indiscriminate order, different in everything except the facts of their repentance and of their present commitment to the way of Christ.

The fact that the gospel was intended for every man does not mean that proselyting was indiscriminate. Jesus preached an early and important sermon in his home town (Luke 4:16-21). Thereafter he spent considerable time in and around Capernaum, a thriving seaport and a place suited in many ways to understanding and acceptance of his social teachings. Later, as it became wise to do so, Jesus transferred his headquarters to Jerusalem, and maintained his contacts there in spite of the cost to himself. After the death of the Master, Jerusalem was the natural center of Christianity. Next came Antioch, the headquarters of the foreign missionary

enterprise. From here Paul carried the missionary message to Ephesus, a great harbor, a hub of commerce, a gateway to Asia Minor, and an admirably situated center for the evangelization of the surrounding country. On similar principles he established the work in Corinth, the commercial and political metropolis of Greece; in Athens, the very heart of pagan culture; and in Rome, the imperial city.

Around these centers the missionaries took advantage of every available asset. Philip utilized the kinship between the Jews and the Samaritans (Acts 8:5). Paul used his knowledge of Greek philosophy on Mars hill (Acts 17:22), and where it was wise to do so, took advantage of his Jewish background to preach in Jewish synagogues (Acts 18:4), etc.

From the foregoing it seems clear that the principle which New Testament missionaries followed was for every Christian to be a personal evangelist, taking the gospel without fear to any whom they might approach and win to repentance. In order to make this campaign of personal evangelism effective, those in charge saw to it that the work was started in strategic centers, was presented with power and was proclaimed "without respect to persons." Peter said:

"Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35).

Jesus and his apostles practiced self-discipline in order that this general principle might be followed. For example, Jesus confined his ministry almost exclusively to his own people, and during his lifetime required the disciples to restrict the area of their ministry to the immediate environs of Jerusalem (Matthew 15:5). The commission to the disciples indicates that this principle was to guide them in the immediate future. They were to be witnesses in Jerusalem, and in all Judea, and in Samaria and then in places still more distant (Acts 1:8). Yet Jesus overstepped the bounds which he had set for himself in the endeavor to conserve his ministry, whenever circumstances warranted doing so (Matthew 8:8-12; 15-22; John 4:1-30).

In New Testament times the answer to the question "To whom shall the gospel go?" was "To everyone; but use your best inspiration and intelligence, getting into the main currents of life instead of eddying around in the caves and inlets along the shore. And remember this gospel is

the power of God unto salvation to everyone who believes enough to repent and repents enough to enlist."

The wide range of testimony to which the first Saints of our dispensation were committed would startle us if we could but go back in imagination and stand with them at the beginning of the last century. Here are a few sentences taken at random from the record: "The sound must go forth from this place into all the world" (*Doctrine and Covenants* 58:15); "Bear testimony in every place unto every people" (*Doctrine and Covenants* 66:3); "Every man shall hear the fullness of the gospel in his own tongue, and in his own language" (87:4); "Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people" (108:3); "Prosecute the missionary work in this land and abroad so far and so widely as you may" (119:8).

This inclusiveness takes in all who are willing to follow Jesus, no matter who they may be; the Indians (2:6); the slaves (98:10); the young (17:19 and 55:2); the rich (59:9); and the poor (34:4). The call is sounded in the first paragraph of the divinely given preface (1:1); in the revelation most intimately connected with the organization of the church (17:4-6); in the great fundamental statement of the law (42:2-3); in the remarkable philosophy of the revelations of December, 1832, and May, 1833 (85:22-23; 90:1); in the appendix (108:3); in the first sentence of the first revelation given through young Joseph (114:1), and in the revelations given through our present prophet (133:2, etc.).

Members of the missionary quorums are obviously called to missionary work (104:11-13), but so are the bishops (83:23), high priests (83:22; 103:1), elders (83:22), priests (83:20, 22), teachers and deacons (17:11—"invite all to come to Christ"), as well as the members (38:9).

This universal note was qualified, in this dispensation as in the apostolic age, by the instruction that the Saints should have all things prepared before them, and that their primary fields of missionary endeavor should naturally be in centers of life and commerce most readily available. In harmony with this principle the Lord cautioned the church against attempting to develop more distant fields before unity of understanding had been achieved among the members of the presiding quorums (*Doctrine and Covenants* 118:1). Twenty-eight years later, at the opening of the

new century, sufficient unity had been developed for the Lord to instruct the church "to provide tracts in the Scandinavian, German, Chinese, Japanese and Portugese languages, and others as the missions may require" (*Doctrine and Covenants* 125: 11). It is significant that this instruction to intensify foreign missionary work came at the same time as the instruction to strengthen the stakes and the center place.

In our day the answer to the question, "To whom shall the gospel go?" seems to be, "To all the world; every man and every woman and every child in the church carrying a share of the total burden; men of industry and men of the ministry working hand in hand, but working from the center place out, getting well established at strategic points, maintaining carefully the balance of the whole endeavor, and thus taking the word to rich and poor, old and young, cultured and illiterate, men of every race and tongue and people."

Summary of "To Whom Shall the Gospel Go?"

By President L. F. P. Curry

The following summary may be an aid to readers and study classes. In brief form are presented the outstanding points made by the authors on the subject: "To Whom Shall the Gospel Go"?

THE PURPOSE OF THE GOSPEL

1. The purpose of the gospel is to draw men to God through Christ, leading them to repentance and offering the principles on which a regenerated life may be built. Of such human material is created a godlike society, and those who abide in the gospel teachings have the promise of inheriting eternal life.

The gospel is always a body of vital teachings carrying with its presentation a spiritual force attesting to its divinity.

THE PROMISE TO ALL, BUT SELECTIVITY REQUIRED

2. The writers are practically unanimous in referring to the promises of old that the gospel of the kingdom is "to every nation, and kindred, and tongue, and people," but not

to all at once. It is meant for sinners everywhere in every condition and degree, but despite its inclusive appeal only those accepting its teachings and exhibiting the true fruits of repentance are eligible to its ordinances. In the final sense, it is probable that any person manifesting these conditions in his life would be accepted by the church. However, if the church is to accomplish the task divinely appointed unto it, there must be a splitting of the total task into parts in order that those parts, more readily within the power of the church, may one by one be handled until at last the entire task shall be completed. This is selectivity.

JESUS WAS SELECTIVE

3. The method of selectivity in approaching the great problem of evangelism has been used by practically every religious leader. Jesus himself resorted to this practice in the almost complete restriction of his earthly labors to the Jews and in the calling of the men who formed the nucleus of his organization. Jesus began in a very modest way, gradually enlarging the sphere of his activity to reach the Jewish people in the homeland. Following Pentecost, under the divine direction, the apostles were charged to go to all the world, but even in their obedience to this command they made a selective approach to the performance of the task, as is evidenced so many times by Paul in beginning his work in some locality in the Jewish synagogue.

PROSPECT LIST, POINT OF BEGINNING

The compilation and maintenance, therefore, of a prospect list is an important aspect of the answer to the question, "To whom shall the gospel go"? The collection of names of friends, relatives and other possible prospects is the point of beginning in selectivity.

BALANCE OF TYPES

Considerable emphasis is placed by a number of writers upon the desirability of balancing the types of members to insure a stable growth. Study and discussion of this point should be very valuable. The pastor, estimating the needs of the congregation for members from various walks and stations of life, should with his advisers plan for the desired balance, these writers think. At the same time, they warn against becoming a "class" church, insisting upon flexibility of choice and indicating that the acceptance of a desirable

type in one instance might lead to application for membership from less desirable friends or relatives of the person representing the more desirable type. Here, again, is brought to the fore Christ's statement that the gospel is to all, and if conditions applying to entry are met such should not be turned away.

WORTHY SHOULD BE ACCEPTED

Selection calls for extreme care on the part of the priesthood responsible for the work of the church, and the spirit of wisdom, motivated by love, should guide in order that the divine purposes shall not be defeated.

CONCLUSION

In other words, selection in the work of evangelizing calls for an approach to our friends and relatives, to cultural groups, trades and other types of people now represented by members in the church, but endeavoring to win representatives from every part of the social field in order that finally the task of completing the presentation of the gospel to all the world shall progressively become more effective. It is impossible for the church at the present time, or probably for a considerable time to come, to carry the gospel to the entire world. Such a project calls for a large number of ministers, for substantial sums of money, and for a very complete organization. But meantime to labor in those quarters where labor should be more assured of success seems wise and in the pattern of Jesus.

Selection will be governed to a substantial extent by the present types within the church, by the characteristics of the ministry bearing the message and by the ability of the church to assimilate those who may be won. In this light, people of the colored race, and those in various lands whose cultures are in strong contrast to the majority of the present membership, or numbers in economic distress will be specific problems requiring careful administrative consideration before aggressive efforts are made in such directions.

II. Objectives in Evangelism

“OBJECTIVES IN EVANGELISM”

Conversion and Righteousness

By Elbert A. Smith

The chief objective in evangelism is the conversion and regeneration of human beings. Conversion is a term used rather loosely to mean at least intellectual acceptance of certain fundamental doctrines, followed by baptism and confirmation. But long after Peter had been a follower of Christ and one of the apostles, Christ said to him, “When you are *converted*, strengthen the brethren.”

Conversion may cover a lifetime. It must include regeneration to have much real meaning. There must truly be an acceptance of and obedience to the doctrines that we used to call the “first principles of the gospel.” Men must be born again. Zion itself must depend upon regenerated men and women who have obeyed the gospel. They may be in various stages of spiritual development but must be well on the road and consistently traveling it. So there will always be a need in missionary work to preach over and over again the principles of the gospel to get people started and started right.

Some have said that if we had Zion functioning fully, even with a limited number of people, we could go out and make converts easily. Probably if we had a social order functioning in which “social security” could be found, jobs for all, an income for all, no poverty, we would have an unlimited number of applicants for membership. They would stand around Zion in droves. Who could determine the real converts? In Christ’s day some were converted to his loaves and fishes but not to his way of life.

We must actually convert people to Christ and his doctrines. They must really repent and have faith, and through baptism and confirmation enter into the door and come under our pastoral care, which is the second phase of evangelism, and which should help them in the process of regeneration.

However, while we continue to stress the validity of the ordinances and sacraments of the gospel, we need to be

more careful to set them forth in their true light as a means to salvation, a help in regeneration, and not as a magic formulae insuring eternal bliss regardless of human behavior. All down the ages people have sought an easy way to salvation which would not require them to change their habits and go through painful processes of adjustment and discipline incident to actual regeneration. They have thought that sacrifices would do the trick; or incantations; or rites and ceremonies; or elaborate rituals. They have gone to mass in the forenoon and to the Devil in the afternoon, happy in the thought that the ritual would protect them. Some of our own people have seemed content to secure their baptismal certificate and then sit on it the rest of their lives, having it ready to satisfy the scrutiny of St. Peter—their passport to celestial glory.

We must drive home more forcefully the absolute need for personal righteousness: being right with God, with ourselves, and with our fellow men, and that is all there is to righteousness. The ordinances and ceremonies and forms of worship help one at every step of the way. But we must take the steps ourselves. And they are not always easy steps.

In reply to questions submitted when this article was solicited: We are not seeking members for membership alone, or to make a showing of strength numerically. To be of help or strength to us, our converts must actually accept Christ's standards of life, and then conform to them. To set up numerical objectives in our campaign, locally or generally, may have some few advantages; but also has dangers. The chief danger is that in our zeal to reach the goal we may admit persons who are not ready to conform to the church's way of life—and who will not conform to it. If numerical goals are set, this danger should be carefully guarded against. Unregenerate men and women are a dead load to the church. Only bonafide converts can help us toward any of our objectives, either immediate or distant.

“OBJECTIVES IN EVANGELISM”

Set the Standards for Quality

By Evan A. Fry

One of the great mistakes of the church—one which probably cost us the realization of Zion in the 1830's—was the great urge to convert and baptize people before they had

had opportunity to absorb a proper background, and at a time when the facilities for furnishing this background *within* the church were yet undeveloped. Following this great missionary effort, which brought 200,000 people to the church in fourteen years, there came unwise acts, strife, contention and finally a great apostasy of those who were unstable and uninformed.

There should be some standards of spiritual life to which converts should attain before baptism, or at least before confirmation (see *Doctrine and Covenants* 17:18). It is difficult to set up an objective standard for spiritual values, or to decide when they have been achieved, but something like the following might be suggestive.

1. The convert should have a belief in, a deep conviction about, and a growing knowledge of,
God.
Christ.
The Church of Christ (its history, doctrines, structure, priesthood, mission, objectives).
The Three Standard Books.
2. He should be willing to give obedience to
Generally accepted church standards of morality and ethics.
Financial Law.
Church ordinances (baptism, etc.).
3. He should have the ability to become a spiritual, cultural or financial *asset* to the group, rather than a total liability.

Setting up a numerical objective for a stake or branch may well tempt us to lower these standards for the sake of achieving the quota. Such a numerical objective smacks too much of high pressure sales tactics, and any good salesman knows that a customer sold by high pressure methods doesn't make a good repeat prospect.

During the next few years particularly, we should strive for quality rather than quantity, raising our standards of church membership, making such membership a responsibility as well as a privilege. Only by such a selective process will we be able to build the kingdom, and extend the privileges of the church to the numerically greater peoples who are now in poverty, sin and spiritual darkness. We shall have to guard against a spirit of snobbishness and hypocrisy during this period, keeping always before us the larger goal of the eventual evangelization of the whole world, including every creature.

Salvation of the People, the Church and Society

By Roy A. Cheville

Well-directed evangelism is concerned with (1) the one evangelized, (2) the church that conducts it, and (3) the social order to which the church ministers. All should have their returns. If any are neglected, the program is lacking in vision or direction. All these combine to achieve what we idealize as the kingdom of God.

The basic motive has to do with the person. This means the one who hears and the one who witnesses. We call into question any program of evangelization that does not bless both. No institution has the moral right to enlist others unless such enlistment will prove a blessing to the enrollee. The spirit of evangelism is caught up in the testimony, "The gospel has worked wonders in my life—it will do the same for you." Such a testimony is given without parade, domineering or sense of duty. It comes from an over-flowing soul. It rises from a heart that is concerned with humanity, not with humanity en masse, but as persons with unrealized possibilities, with potentialities of becoming sons and daughters of God. There is no substitute for this motivation. And those who supervise will look to the soul development of those who bear the story.

A second line of motivation has to do with the church itself. This does not mean that evangelism sets about to preserve and increase the church for its own sake but for its work as the agency for ministering to men. There are times when we must look definitely to preserving and increasing the strength and efficiency of the church as an institution. We evangelize to save the church. That may sound selfish, but it is literally true. We have to be evangelistic minded in order to keep alive the spiritual tone of the church. Whenever our attention turns inward, whether it be in educational programs, economic plans, building enterprises or anything else, with no outward direction or concern, we are in the way to shriveled hearts, self-centeredness, and dwarfed perspectives. Evangelism keeps alive the spiritual vitality of the church.

We set out to gain converts to bring in new blood and added ability to the church. The Shaker communities have been dying out. They had neither natural increase nor

gain from proselytes. They experienced neither the added man-power nor the warm morale that comes when converts are added. A similar slow death will come to any nonevangelistic church.

This churchly objective implies a query about fitness for entrance. The aim will be not merely to count up candidates for baptism—it will look toward drawing those who will enable it to fulfill its mission. Promiscuous baptizing may leave the church too anemic or impotent to do its work. Consideration of needs of the church need not mean worship of the institution as such, but rather attention to it for its larger, long-time ministry to humankind.

The third line of motivation has to do with society at large. A Latter Day Saint program of evangelization should look to the general welfare. Every conversion to the gospel should spell returns in civic cleanness, creative thinking, family harmony, industrial equality and mutual support. The Latter Day Saint of deep-seated spirituality will be willing that his church pour her life into general society whether credit and acclaim are given for the contribution. We set ourselves to the work of evangelism that thereby the world at large may be uplifted. When I baptize one in my community I am conscious that this step will have meaning in terms of civic healthfulness of spirit.

We shall study methods and materials. We shall make missionary lists. We shall train evangelists. We shall count the numerical returns. We shall estimate costs. We shall study current bases for selection of fields. All these are necessary. Back of all must run the zeal to bring into vital union with divine forces those who can help and be helped in the common realization of becoming the sons of God.

“OBJECTIVES IN EVANGELISM”

Be Sure They Are Converted

By Ward A. Hougas

Why do we seek to convert people? Are we interested primarily in a numerical growth each year? Should we set baptismal quotas and then rally our forces to meet them? Or should we face our task of evangelism with our eyes wide open and attempt really to convert “such as should be saved?”

Unquestionably there should be a very conscious effort made by everyone who is attempting to labor in any respect as a missionary to see that his converts are *converted* and not just simply baptized. Nevertheless it again becomes very difficult, if not impossible, to set standards for spirituality that will be applicable in any general way. The gospel just doesn't affect all people in the same way. Whatever may be held up as a standard must be elastic enough to enable it to be fitted to the varying personalities of those whom we convert.

Without question all converts should believe in the basic movements of our church. For this reason we have stressed belief in the *Book of Mormon* and its relationship to a necessary Restoration. Once people are converted to the fundamentals of the Restoration movement as such, little difficulty is encountered in the rounding out of their faith and belief. Given this basic faith in the Restoration, converts are in a position to continue growth both before and after baptism. This, to us at least, is the real test of their conversion. They must and will have a working knowledge of our major beliefs and must be sold to the gospel of participation as well as belief. If they have faith in the movement they *will* participate. If they merely believe they may or they may not become active after baptism.

We have not favored baptismal quotas because of the temptation to "baptize" people rather than to convert them. In spite of your vigilance you will still get some of that class. Some of these can be saved to the cause by proper pastoral work following baptism and some of them cannot.

To sum up our position we would say that each member and each congregation should do everything possible to *convert* as many good people as possible. Always the needs and possibilities of the individual as well as the church must be kept in mind. Special care must be used to be sure that people are really converted to the message of the Restoration and not to some individual or class or congregation. Numerical objectives are not necessary to stimulate people to action if the missionary urge has found place in their lives. Our objective, then, is to add to the church those who are honest in heart and who respond wholeheartedly to the appeal of the gospel that they might assist in the building of the kingdom.

Kingdom Building Standards

By M. L. Draper

Fundamentally, the purpose of evangelism is to expand throughout the world the concept of fraternity known to us as the kingdom of God. We desire to associate the people of the world and the gospel, in order that there might be developed within them the ideals of the kingdom, and finally that they might be provided with the means of establishing these ideals in active life.

Inasmuch as the idea of preaching the gospel is to develop and establish the kingdom ideals, it is a waste of time and effort to baptize people into the church merely for the sake of church membership. This is not discounting the doctrine of baptism as being necessary to salvation after death, but simply adding to baptism the various other doctrines necessary to salvation. Some have thought that the immersion in water, and consequent membership in the church, is a guarantee to the celestial glory. Baptism, however, is inseparably bound up with all the other principles of doctrine, and with the practices of the church in the largest sense. Otherwise it has no efficacy in the lives of those who are immersed. We might well ask ourselves, then, what should be our reason for immersing them, and thus opening to them the privileges and responsibilities of church membership?

Our first objective in all evangelical endeavor, it would seem, should be to assure the candidates or prospects that certain spiritual standards are required. This should not be done in such a manner as to bear them down with a sense of burdensome responsibility, but so as to instill within them a desire to assist in the cause. They should have clearly contrasted for them the conditions of society as they are with society as it should be; and they shall be challenged with the urgency of the work of redemption. In order to do this, the priesthood must be informed about current developments, historical trends and events and about the church program. They should be able to adjust the findings of science to our philosophy, so as to carry an appeal to progressive thinkers as well as ardent and authoritarian Bible students. A bit of personal testimony might be offered here. This writer studied the funda-

mentals of chemical engineering while in junior college. Although the study was only of fundamentals, the findings of scientists in that field have only served to strengthen faith in the cause of the church. Such study, based upon our concepts, is of undoubted value in evangelistic activity. The spiritual standards for church membership can be translated into demonstrable values, and must be so done if we appeal to the skeptical individual so frequently found in this generation.

Some of the standards mentioned above should certainly include personal cleanliness, moral purity, good health habits and a social responsibility. These are not listed according to importance, for they appear equally necessary, with attention to spiritual and emotional stability as well. We do not expect perfection before baptism, but we do expect a demonstration of the candidate's determination to work to that end.

We might wonder about the wisdom of special objectives in evangelism. For instance, should we set a numerical goal to be achieved within a given time? This question may be answered ambiguously by saying both "yes" and "no." If the goal is of numbers only, the answer is definitely "no." If the spiritual standards are well-defined, and they are unmistakably included in the objective, the answer may be "yes." Even then, however, there is a danger of attempting to reach the numerical goal to the detriment of the standards. In some cases, where the missionary zeal needs to be revived, a numerical objective is very beneficial. In other cases, where the missionary zeal is high, more attention should be given the quality of persons being baptized than to the number.

We may sum up by stating that our evangelistic objectives are: (1) to instill in the minds of as many people as possible the idealisms of the kingdom of God, and (2) challenge them to measure up to the spiritual standards of the kingdom in order that they might assist in its establishment; (3) to use numerical objectives to awaken the membership to their missionary responsibility, making certain that such goals do not detract from the quality of spirituality required in the candidates. The author does not pretend to have exhausted the subject, but it is hoped that these suggestions will prove helpful. In all our missionary efforts, let us remember that we are witnessing for Christ, and may his blessing attend our endeavors.

Knowledge of the Three Books

By A. L. Loving

We here present a treatment of this subject as experience has taught us in dealing with prospects, or nonmembers whom we expect to become members of the church.

Objective No. 1: Create in the mind of the prospect sincere respect and broad understanding of the Scriptures.

There are many people who are desirable as members of this work who usually have well-established beliefs and ideas of their own about the Bible but who do not understand its spiritual significance and practical interpretation. Begin with these people to enlarge their concepts of what they already think they believe and know.

When we discuss certain basic facts of our own history with many of these good people, we are surprised at the antagonism and prejudice encountered. This temporary closed mind attitude is not due to the unsoundness of our position but often to our hasty, unwise, immature approach to the prospect.

Keeping in mind our own definite goals and some of the necessary theological strongholds we desire the prospect to explore, we must lead the mind carefully and sympathetically into a fuller realization of what the Bible really sets forth.

We are obliged to discuss such subjects as: priesthood, angelic ministration, modern revelation, heaven and hell, redemption and judgment, church organization, zionic development. To reach these objectives we find splendid material in the history of most of the major prophets of the Old Testament and especially in the life of Jesus.

Objective No. 2: Appreciation and understanding of the place and message of the *Book of Mormon* in modern religious civilization. I find an excellent approach to the subject to be made by representing the Bible as a great stream of divine experience flowing down through human history from the time of Adam. Historically we fit the *Book of Mormon* into this stream back in the years of the Babylonian ascendancy 600 B. C. just prior to the fall of Jerusalem. Its message of God and his love to mankind as portrayed through the ministry of Jesus Christ helps to enlarge the prospects' ideas and strengthen the faith in the Creator

who we know is ever working in mankind toward great and important objectives.

Objective No. 3: Acceptance and understanding of the *Doctrine and Covenants*. In it the new convert must come to see a working interpretation of divine law as applied to our modern ideal: Zion, The kingdom of Christ on earth.

Working objectives arising out of the foregoing beliefs and ideals should contain something of the following:

A happy, integrated and adjusted association among the Saints in all spiritual and educational activities; sane well-balanced and normal home and family relationship.

A place in the industrial order assuring within reason the necessities of life and home and family.

Freedom of expression and development in religion, education and government; the responsibility to carry one's share of the cost of civilization, taxes, tithes, and current obligations to society are to be shared as we partake of life's privileges.

Perfected character or personality. Life rounded out to the full in joy of service to the creator and mankind.

The right to expect to live long and die in peace.

"OBJECTIVES IN EVANGELISM"

Conversion Must Be Real

By R. E. Davey

Jesus Christ gave the gospel to men for in it were to be found the means by which they could avail themselves of the spiritual powers essential to gain salvation. Every command given by God, every principle of the gospel, every office in the organic structure of the church, even the challenge of Christ to seek first to build the kingdom of God on earth, are all means to this end, i. e., "This is my work and my glory, to bring to pass the immortality and eternal life of man" (*Doctrine and Covenants* 22: 23). That this salvation is dependent upon a quality of life is evidenced by Christ's statement, "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5: 20).

Needless to say, baptism is no exception. To baptize a person may be a sublime act, fraught with eternal results in the life of the one baptized. It may be just an idle ritual, and may be both detrimental to the church and to the one

baptized. Most certainly the church must be concerned about producing a quality of life more than the mere adding of numbers, and the ministry should be concerned about more than reporting another baptism when they lead someone into the waters of baptism.

The setting of a numerical objective in branches, missions, or the general church has its advantages, but it also has its disadvantages and dangers. When a certain goal is set and emphasized it does have a tendency to spur the priesthood and membership to greater missionary activity. But its dangers must not be overlooked. As soon as a goal is set and the reaching of that goal is emphasized, then one becomes concerned about baptizing numbers so as to meet that goal, and less and less concerned about just what is happening to the individual; and there is a likely danger that candidates will be baptized before they have made the much needed preparation and adjustment. To baptize prematurely is as dangerous to the new spiritual life of the candidate as prematurity is in childbirth, and usually both the church and the individual suffer. There is no doubt but that a surprisingly large percentage of those who become dead timber, those who do not respond to the spiritual life of the church, come from those who are prematurely baptized.

The law in the Three Standard Books is very clear upon this point, and the more closely the church follows that law the more and the faster progress will it make, and the larger percentage of its membership will obtain the "peaceable fruits of righteousness," and the gospel will become the power of God unto their salvation.

Evidently John the Baptist knew that more than baptism was necessary, and that there must be a preparatory work upon the part of the candidate, for, "Then said John to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits *worthy* of repentance." And then, upon being questioned, he proceeded to tell them what they needed to do in order to prepare themselves for baptism by bringing forth fruits of repentance. Repentance must precede baptism if spiritual results are to be achieved.

The *Book of Mormon* speaks clearly: "See that ye are not baptized unworthily" (Mormon 4:95). Also, "Behold, elders, priests, and teachers were baptized; and they were not baptized, save they brought forth fruit meet that they were *worthy* of it; neither did they receive any unto baptism,

save they came forth with a broken heart and a contrite spirit, and witness unto the church that they had truly repented of all of their sins" (Moroni 6:2). And then is recorded the outstanding spiritual power that pervaded the church and that swept over the whole face of the land. In that Christian dispensation they were concerned about quality more than quantity, about spiritual standards, not numbers. No doubt they were as zealous in missionary work, and were as desirous for the salvation of as many people as possible as anyone could be today, but they knew that salvation could come to individuals, development and growth to the church only as they demanded evidence of worthiness upon the part of the candidates who presented themselves for baptism, by insisting that they witness before the church that they had repented of all their sins.

Latter-day revelation adds its testimony, and is just as positive: "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and *witness before the church* that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church" (*Doctrine and Covenants* 17:7).

From this threefold witness it is clear and positive that the ministry of the church are not to baptize people just because they made up their minds that they want to be baptized. They must witness before the church that they are earnest and sincere, that they have brought forth fruits worthy of repentance. It does not seem reasonable that this can be done in just a few short days. There is no doubt but that the church is suffering in many places today because this law has been discounted or disregarded. It would seem from the foregoing, that, the ministry of the church, whose duty it is to see that the law is kept, should abide by this definite law concerning baptism, for in so doing, both those who are baptized worthily, and the church, will be blessed. "He that keeps the law shall be preserved by the law."

The church would do well to attempt to formulate some minimum requirements for those who would become citizens of the kingdom of God. A foreigner who would become a citizen of the United States, or of any other country for that matter, has certain definite requirements to meet. He must have a knowledge of the country, its history, its laws, its ideals, he must be willing to offer his life in defense of

it, he must evidence, over a period of time, his willingness to keep the laws. And then he must have at least two witnesses who are already citizens to testify to his worthiness to become a citizen. But oftentimes, when someone presents himself for baptism, and admission into the church membership, very few questions are asked, no knowledge is required, no evidence of his willingness to keep the law. He just makes up his mind that he wants to be baptized, so states, and then sometimes is hastily baptized before he changes his mind. Requirements should not be made so hard and fast, or so exacting that it will tend to discourage those who are seeking the truth, but rather of such a nature as to help and encourage. Especially should the ministry be instructed in what minimum requirements are to be expected of candidates.

All those who have become convicted of the truthfulness of the message of the gospel and the church, and who witness before the church that they have truly repented of their sins shall be admitted into the church by baptism. It should be the heartfelt concern of all to prepare as many as possible so that they will be worthy of baptism.

"OBJECTIVES IN EVANGELISM"

Saintly Life for the Kingdom of Heaven

By J. W. Rushton

"God is so careful of the type," says the poet. Nature scatters a million seeds to secure a single bloom. Science has learned that in the law of "the survival of the fittest" the process of selectivity is a stern and at times tragic fact. We cannot ignore the reality, quality being the aim of the evolutionary processes; and quantities are the material in which God and nature work to produce perfection. As described by LeConte "Evolution is continuous and progressive development according to established laws determined by the resident powers within." Says St. John, "Beloved, now are we the sons of God, and it does not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is" (1 John 3: 2). And "every man that hath this hope in him purifies himself even as he is pure."

In all fields of human activity the same truth is witnessed: "Many are called but few are chosen." The choice

is determined by our willingness and ability to understand the will of God and condition ourselves in that will.

Our message must go to *all* the world—"every nation, kindred, tongue and people." But this does not mean that our efficiency as evangelists will be measured in terms of numbers. The ambition to glorify the ministry in mathematics overlooks the promise that if we bring only one soul to God our work is of infinite value; and betrays a naive and primitive understanding of the real purpose of our Lord's mission. In the experience of Jeremiah, "God would have saved the metropolis of that day if but one soul could have been found who loved truth and justice."

The inevitability of selectivity must not obscure the catholicity of our work. The gospel net gathers in all kinds of fishes. Then the church and her ministries begin the work of culture and development. The function of the church as a "mothering" institution is to specialize in the family of converts who through her agency are exposed to the Christ Spirit and the influence of his grace. But the danger of the arithmetical norm is that we are in danger of being too easily satisfied with the gains of converts to swell the reports or registers and are indifferent to the purpose or end which is: "My little children for whom I travail until Christ is formed in you" (Galatians 4:19).

Consider the disheartening and tragic fact that we are only holding an average of one-third of our registered membership, and two-thirds do not see the use of continuing association in any active way; what is the significance of this? We may console ourselves by blaming "original sin" in the recalcitrant ones, but a wise minister will review his own responsibility and ask himself, "Wherein have I failed in my ministry?" With St. Paul it was a ministry that required the "pouring out of his blood."

Conversion is the process in which the convert is completely turned around in his life. He has shifted his allegiance from what it used to be to what it should be. Instead of being "ego-centric" he is now "Christo-centric." Whatever controls the center, conditions the circumference. "Therefore if any man be in Christ he is a new creature. The old state of things has passed away; a new state of things has come into existence" (2 Corinthians 5:17). And the quality of the "new state" is that—"it is of God." It is "genetive" or "possessive";—a God possessed life. New impulses, new correspondences, new thoughts, new conduct—new life, "a new man in Christ Jesus."

The standards of life and conduct are correspondingly

changed. God and the convert enter into a new relationship: a filial unity "We have received the spirit of adoption, whereby we cry Abba—Father. And the Spirit himself beareth witness that we are the children of God" (Romans 8: 15, 16). The intimate character of God the Father begins to unfold in this intimate relationship in terms of truth, goodness, virtue, justice, beauty and love, until the highest and holiest experience may be realized: "They who dwell in love dwell in God, and they who dwell in God dwell in love." And religion becomes "The Life of God in the Human Soul" (Scougall).

God's "reason"—thought, idea—incarnated in our Lord Jesus Christ, became the "word" of God, the manifestation of divinity in terms of human experience, and the one in whom God was "spelling himself out" to human understanding. The purpose of this "mystery" is that "As he was, even so are we in this present world" (1 John 4: 17). When life here is closed the angel of death disrobes us of the tabernacle of flesh, that we may be clothed upon with that which is heavenly and eternal (2 Corinthians 5: 1-5) our destiny in that realm of eternal day being determined by the reality of our identity with Christ "by whom God will judge the world in righteousness." After the schooling of life and the disciplining in the gospel truth we are "examined" and the norm or standard of that examination will be Jesus Christ. "I long to know him and the power of his resurrection. . . . I am pressing on, striving to lay hold of the prize for which also Christ has laid hold on me. . . . forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal I push on to secure the prize of God's heavenward call in Christ Jesus" (Philippians 3: 10-16). Summed up, we may say axiomatically: "What I am will determine what God can give me." As expounded in the book of *Doctrine and Covenants*, "For he who is not able to abide the celestial law cannot abide the celestial glory" (Section 85: 5, 6).

We must be careful to distinguish between the "instrumental values" and the values which are "essential." To separate "means" from "ends." All doctrines, ordinances, sacraments and institutions are the "instrumental" means, and their value is in the results which are demonstrated in the quality of life which they produce in those who are exposed to their influence and power. These essential results are twofold:

The individual results are "saintliness," devotion to God

and the consecration of the personality to the achievement of his will and purpose. All that I believe of God must be the condition of the life and character of the individual.

Socially, the essential purpose is the kingdom of Heaven. This means that men and women who have become Christianized are drawn together in their communal organization through which they work out the will of God in all their social activities. The whole reflecting the glory of God.

Individually, reflecting the glory of God and expressing the very image of his person; as "all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, by the Spirit of the Lord."

Socially, "Out of Zion, the perfection of beauty, God hath shined."

"OBJECTIVES IN EVANGELISM"

Win People to Christ's Way of Life in the Kingdom

By G. G. Lewis

As we read of Pentecost in the Acts of the Apostles, we are made to marvel at the great influx of people into the church of that early date. Three thousand souls were added to the church. What an all-time record for additions to the church in one day! We have been prone to look back at that day and wish that it could be repeated today. We think of the numbers that came in. But what was it that took place at that time? The church was gathered together "with one accord," in response to the commands of Jesus. They had seen him, the resurrected Lord, and then came the time when they had an outstanding experience. They were bold enough to testify, without fear or apology. What a day!

But the apostles were not concerned with making a baptismal record. They were intent on witnessing Christ to the multitude. They wanted to call them to repentance and belief in Jesus. We read also at the close of the recorded event of Pentecost "and the Lord added to the church daily such as should be saved." Therein lies the real purpose of evangelism—seeking to win people so that they might be saved.

An evangelistic effort must have several objectives.

1. To save people from sin and its devastating effects by
2. Winning people to Jesus Christ and his way of life so that
3. The thinking and habit-patterns of individuals might be re-directed accordingly
4. To bring about the kingdom of God upon earth.

The church must not be content merely with a numerical increase. The increase must be pointed towards achieving the goals of the church. Growth in numbers and in achievement are essential. New members must be added to save it from decay and ingrowth. But to add members to the church without appreciation and understanding of the church objectives would be inimical to its progress. More than the necessity for baptism must be stressed, otherwise the "babes in Christ" may not get to see the kingdom of God. The early Christian church had an influx of heathens from the Roman Empire into it while it was yet young. It never survived; for these unconverted people, though baptized, helped to bring about the apostasy which necessitated the Reformation and later the Restoration.

Converts should be converted, i. e. mere water baptism and recorded membership are not all that devolves upon them. As an objective of evangelism certain qualities of life should be sought. It is the qualitative as well as the quantitative results that are desired. We speak of it as spiritual quality. It is not something ethereal, intangible or altogether mystical. Truly, spirituality does possess mystical quality for it cannot be always measured by our inadequate means; yet there are attributes to the spiritual person that can be described and measured. So converts should be pointed to the practical standard of Christly living.

Paul speaks of membership as a "call to be saints." Sainthood implies the possession of spiritual qualities. We can best understand them by looking at Jesus, for he possessed this spiritual nature in a very practical degree.

1. Love underlay all his actions. He was motivated in all his reactions by love for Father and the brethren. This spiritual quality is basic.

2. Obedience to the divine will. This involved subjection of his will to God's will. It takes a realignment of one's habits and way of living. This will become known because

3. Prayer was a constant means of communication between Jesus and his Father. Prayer was natural and

not forced and was a welcome avenue of expression.

4. Helpfulness and sharing characterized him so that he was willing to sacrifice his all—his life—for his brethren.

5. He enjoined peace through forgiveness, for he bore no enmity against his persecutors.

6. He strove by example as well as precept to establish God's kingdom upon earth. He sought "first" the kingdom of God.

7. He exhibited the dignity of true humility when he became the servant, washing his disciples' feet. He esteemed himself not above this lowly act of service.

8. His faith in God never wavered even though he faced physical suffering and death.

These are spiritual qualities to which we ought to point our membership. If these are consciously approached as achievable goals we will see progress towards the ultimate consummation—Zion, the pure in heart.

We are often concerned with the slow rate of progress we have made. Surely we ought to increase in numbers at a higher rate. Approximately 3 per cent gross increase is registered annually. In some branches there is no increase from one year to another, except by "natural increase." Can such hope to survive?

To stimulate the missionary spirit some branches and districts have set numerical goals. Is it too much to expect a five per cent increase in a branch?

There are advantages of setting a goal.

1. It stimulates the membership to activity especially when results are noticeable. Failure to achieve reflects unfavorably.

2. Growth in interest and participation in branch life is more noticeable.

3. It gives priesthood something definite to aim for. This ought to stimulate planning and promoting the services so that new life is injected into them.

4. It will quicken and broaden the knowledge of the members who engage in the effort.

5. In "selling" the church to others, the salesman becomes converted to it.

There are some attendant dangers:

1. The desire to reach the goal might result in premature baptism of some people or of undesirables. Frequent urging and unwise promises might add to the

pastoral burden. Baptizing trouble into the church hinders the work.

2. Unconverted people often prove an obstacle to growth to sainthood and zionic material.

3. Often some possessing more zeal than wisdom are stimulated into activity which complicates the difficulty.

However, taking all things into consideration the setting of a baptismal goal has a more wholesome effect than otherwise. Some of the converts prove to be "quality material" who can be molded into zionic pattern. After all, the church is to provide a means for growth toward the Christly example. If our eyes are opened to the possibilities and we are consciously engrossed in the work of developing to the stature of the fullness of Christ Jesus, we will be able to inculcate this by example and precept into the membership of the church.

Summary of "Objectives in Evangelism"

By President L. F. P. Curry

The answers to the question, "What Objectives in Evangelism?" produce a most interesting treatment. Here, again, the authors discussing the question from various points of view nevertheless develop unified basic considerations.

FULL CONVERSION

1. They are alike in insisting upon the full conversion of the candidate for baptism before he is immersed. Although it is probably harmful to insist upon a too detailed standard, in general it is pointed out that the candidate should have an understanding of the principles of the gospel, there should be an acceptance of these principles and beliefs of the church, and repentance should be manifested by the type of life achieved by the candidate. These require qualification insofar as children or the immature are concerned; but, in general, care in the acceptance of candidates should be exercised and an effort made through proper teaching before baptism to prepare the way for a spiritual rebirth.

REGENERATION AND PERSONAL RIGHTEOUSNESS

2. A second objective is that of regeneration and personal righteousness. Here it is conceded that from the basis of

repentance the individual shall move toward the building of a sturdy spiritual life, outward looking from an inwardly established foundation in the truths of the kingdom. To such minister the ordinances, sacraments and principles of the gospel, eliciting a response in righteous life including the bearing of each person's due share of the financial responsibilities of the church in accordance with the law pertaining to such matters.

RIGHTEOUS PREREQUISITE TO COMMUNITY WELFARE

3. Furthermore, regeneration and personal righteousness should move toward the achievement of community welfare. The social outlook of Jesus was maintained throughout his earthly ministry for he well knew that man is not complete without the adequate association and fellowship of Saints. Fine, indeed, is the achievement of personally righteous people who are conscious of their social responsibilities and discharge them in accordance with the gospel of Christ. Thus community welfare entails a balanced or normal family life, freedom for and participation in educational and political opportunities and responsibilities, the securing of a healthful environment and adequate economic opportunity.

HOLD CONVERTS AFTER BAPTISM

4. A most important objective is that of holding converts after they have been baptized. This calls for adequate pastoral ministry and to be successfully accomplished requires the united participation of pastor, whether he be high priest or elder, and of the priest, teacher, deacon, departmental workers and activities, and the helpful cooperation of the entire membership. The holding of converts once made is a common responsibility of those within the fold under the leadership of the priesthood in accordance with their designated duties.

ADVANTAGE OF QUOTAS

5. As to setting baptismal quotas, the writers were on the whole rather cautious. It was pointed out that a quota would be helpful in concentrating the branch upon a specific achievement. The very thought of a specific number to be sought as new members should stimulate our sense of common responsibility to win them and should lead to a careful scrutiny of the field of prospects in order that the aim might be realized.

DISADVANTAGE OF QUOTAS

On the other hand, too great concentration upon a specific number may lead to baptizing the candidate before he is really ready. Therefore, the use of a quota should be distinctly tentative and under no circumstances should full care be lacking in considering the acceptability of candidates as they appear.

GOSPEL UNIVERSAL AND DIVINELY GUIDED

Finally, although to reach our objectives there must be a carefully guarded and wise selection, we must never forget that "this gospel of the kingdom shall be preached in all the world for a witness" (Matthew 24: 14); and, in the words of Paul, "I have planted, Apollos watered; but God gave the increase" (1 Corinthians 3: 4).

